The Outlook

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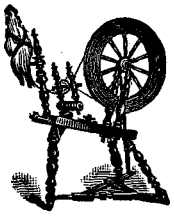

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The Santiago Campaign

Was the capture of Santiago the end of a well-planned, well-executed military campaign, or was it made, despite the most serious blunders in generalship, through the desperate courage of private soldiers and their company and regimental commanders? The latter is the view taken by Mr. Richard Harding Davis in the current "Scribner's Magazine," and supported in other periodicals by Mr. Caspar W. Whitney, Mr. Stephen Bonsal, and, to some extent at least, by Captain Lee, the British military *attaché* who accompanied our army. Mr. Davis's article is more than a criticism; it is a personal indictment of General Shafter. The responsible and conservative character of the management of "Scribner's Magazine" makes it impossible to class this charge with mere sensational newspaper articles. Mr. Davis blames General Shafter because he did not ask to be relieved of his command when he was physically totally unfit for the task. "I am prostrate in body and mind," General Shafter is reported to have said just after the battle of San Juan. Yet, comments Mr. Davis, "so great was the obstinacy, so great the vanity and self-confidence, of the man, that, though he held the lives and health of thirteen thousand soldiers in his care, he did not ask to be relieved of his command." And, again: "His self-complacency was so great that, in spite of blunder after blunder, folly upon folly, and mistake upon mistake, he still believed himself infallible, still bullied his inferior officers, and still cursed from his cot. He quarreled with Admiral Sampson; he quarreled with General Garcia; he refused to allow Colonel Greenleaf, Surgeon-in-Chief of the army, to destroy the pest-houses in Siboney; he disobeyed the two orders sent him by General Miles from Tampa and again from Washington, directing him not to allow our soldiers to occupy the Cuban houses; he insulted all of the foreign *attachés* collectively, and some individually; and he related stories in the presence of boy officers which would have been found offensive in the smoking-room of an ocean steamer." Turning from General Shafter's personal conduct to his strategy, Mr. Davis declares positively that he did not know the situation at the front, because he did not or could not, except on one occasion, go near the front; that his orders were so absurd that they were disregarded before his face; that he was on the point of withdrawing from the position his men had gained (as shown by his published dispatch of July 2) when Cervera's attempt to escape made the surrender of Santiago inevitable. Moreover, Mr. Davis (and other critics agree with him in this) asserts that General Shafter's plan for the advance on El Caney and San Juan was quite impossible of accomplishment, and was abandoned by the generals under him only after it had caused terrible and avoidable loss of life; "he did not see the battle of San Juan, nor direct the battle of San Juan, nor was he consulted by those who did." In short—for we cannot here follow Mr. Davis's narrative in detail—at San Juan "a series of military blunders emanating from one source had brought seven thousand American soldiers into a chute of death from which there was no escape except by taking the enemy who held it by the throat and driving him out and beating him down. So the generals of divisions and brigades stepped back and relinquished their command to the regimental officers and the enlisted men." The result all know; and in a sense the victory excuses previous blunders; but if this account be true, that victory must be ascribed to individual courage, not to military science; and if General Shafter were, as charged, incapable

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from illness of exercising military control of the situation, the War Department took a tremendous responsibility in not superseding him at once. Lives must be lost in war, but they need not be thrown away. The one sound excuse for pushing the campaign in a disorderly and unmilitary way was that a worse foe than the Spaniard—the fever—was pressing upon our army, and there was no time to be lost in bringing up artillery and making gradual approaches.

❀

The Transport Question

Readers of Mr. George Kennan's article in this week's Outlook will be interested in the light thrown on the transport question by Mr. Davis. He brings out strongly the fact that the transport captains were mutinous and constantly disregarded orders; that they acted in the interest of their original owners rather than of the Government, which was paying enormous rentals for the ships. In the first place, the ships had been stripped by the owners of everything possible that might have been of use—furniture, linen, stores; then the captains absolutely refused to keep the ships near shore for fear of possible injury, but took them out twenty miles to sea at the slightest pretext. As a consequence, food, stores, and ammunition were out at sea when they should have been at the front. When firing took place, the transports fled without orders and against orders. Some of the captains, Mr. Davis holds, richly deserve to be put in irons—"in order to save the owners a smashed davit or a scratched hull, or for no other reason than their own will, they allowed the men at the front to starve while they beat up and down as they pleased." By the side of these charges may be put the statement of a correspondent of the Chicago "Tribune" that transports in Manila were allowed to lie idle for weeks, at a rental of $1,000 a day, and in one case for forty days at a rental of $1,500 a day, when they could and should have been unloaded and started back for San Francisco in a few days. The editor of the Columbia (S. C.) "State" asserts that when he was a soldier at Tampa he found conclusive evidence that the railroad was getting *local rates* for the enormous army traffic passing over the line. It is quite evident that, in the investigation now going on, there is room for close inquiry into the whole subject of transportation and distribution of supplies and ammunition.

The Pennsylvania Election

The Pennsylvania State campaign is, on the one side, one of definite charges of colossal corruption and fraud, brought by respectable accusers, and with specifications of dates, persons, and accounts which make them easy of refutation if they are false, and, on the other side, of that silence which can hardly be interpreted otherwise than as a plea of guilty. It would be impossible for us to give the specifications in detail without giving to the matter space which we have not to give. A single illustration must suffice. Dr. Swallow, the Reform candidate, has proposed to Colonel Stone, the Republican candidate for Governor, a joint discussion of certain definite charges, to be conducted in five of the great cities of Pennsylvania; Colonel Stone to take the affirmative, Dr. Swallow the negative, of the following propositions:

Resolved, First, that neither the State nor its taxpayers have lost anything under the Quay domination either from misappropriation of interest, padded pay-rolls, unnecessary committee expenses, or by stealing under forms of law. Second—That there is no evidence that the Capitol fire was the work of an incendiary. Third—That there is no evidence that in the rebuilding of the Capitol there was an unfair system of competitive bidding.

Dr. Swallow gives specifications of his charges in great detail; and he proposes that his opponent shall open the discussion in an hour's speech and close it in half an hour's speech, "while I be permitted to speak one hour between your speeches, and that one hour shall include the time it may require me to examine, in the presence of the audience, witnesses to be produced by me at my own expense." At the close of the discussion Dr. Swallow proposes that the audience by a rising vote shall render their verdict.

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A Campaign of Evasion

A previous proposal for joint discussion Colonel Stone had declined because he denied that honesty in State administration was the vital issue in the campaign. Having, in a careless moment, affirmed that the administration of the State had been an honest one, he opened the way for this challenge, which, with the discretion which we must assume to be in this case the better part of political valor, he declines, on the ground that, if Dr. Swallow has evidence that malfeasance in office has been perpetrated, he should take it before the Grand Jury. Dr. Swallow's exposure of

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this evasion we will give to our readers in his own words:

> Colonel, you are a lawyer; you are more—a lawmaker in one branch of the highest lawmaking body of the Nation, and yet you evidently "don't know" that a private individual cannot bring suit against State officials for malfeasance in office; that a Grand Jury cannot hear his testimony, and the District Attorney cannot prosecute the case unless it originates with, and be presented for, the Attorney-General of the State, as I am informed by well-read lawyers.

He adds that he has urged the Attorney-General to prosecute, and has offered to furnish him the names of the witnesses and an account of the facts to which they would testify, but has urged in vain. The Democratic candidate for the Lieutenant-Governorship has brought equally specific charges against Mr. Quay of the sale of post-offices, sometimes for cash, sometimes for influence. These various definite charges, and still more the evasion of them by the accused, are beginning to produce a considerable impression on the not very impressible voters of the State of Pennsylvania. The "Evening Bulletin," of Philadelphia, says that "the drift of Republican voters of independent tendencies toward Dr. Swallow as a candidate for Governor continues to be the most marked feature of the State campaign." Dr. Swallow is no longer merely, or chiefly, the Prohibition candidate. It is clear that the only hope of purifying the State and bringing any of the corruptionists to justice lies in his election. Those who believe that honesty is more important than any policy ought not to find it difficult to determine how to vote in Pennsylvania at this election.

❀

Senator Quay's Arrest

The political sensation caused by the accusations referred to above was intensified on Monday of this week by the arrest of Senator Quay, on a charge of conspiring to make unlawful use of public moneys. Thus the people of Pennsylvania have the somewhat unusual experience of seeing their representative in the highest branch of the National legislature under bail and accused of criminality. The charges grow out of the failure last spring of the People's Bank of Philadelphia, immediately following the suicide of its cashier, Mr. Hopkins. The Outlook commented at the time upon the matter. This bank was a State institution, and was largely used by State officers as a depository of money belonging to the State. The general charge is that Senator Quay, his son, Mr. Hayward (the former Treasurer of Pennsylvania), and others, were concerned in an unlawful transaction with the cashier of the People's Bank, to employ the bank and State funds for personal operations in stocks. It will be remembered that immediately after the failure of the bank Mr. McManes offered to make good any deficit existing, and that he did, in point of fact, draw his check for, it is said, nearly a half-million of dollars, thereby securing all the depositors from loss. The affidavit upon which the District Attorney begins his prosecution is made by a detective in his office. It has been intimated by Senator Quay's friends that the prosecution is instigated by the Wanamaker Business Men's League, but some of the members of that League deny knowledge of the transaction. Mr. Quay and his son gave bail in $5,000 each before a police magistrate on Monday of this week. It is expected that a hearing will be had on the charges on Wednesday of this week. It is, of course, both improper and impossible to comment intelligently on the merits of the question involved, or even upon the political aspects of the case, until the exact charges, as well as the defense of those accused, have been made public.

❀

New York Republican Convention

On another page we speak editorially of the general political situation in New York. The nomination by the Republican Convention of Colonel Roosevelt as its candidate for Governor was made with enthusiasm, as is indicated by the fact that the first vote taken recorded 753 members in favor of Colonel Roosevelt as opposed to 218 in favor of Governor Black. The question which had been raised previous to the Convention, in regard to Colonel Roosevelt's eligibility, caused less opposition to the nomination than had been expected. The very full statement made before the Convention by Mr. Elihu Root on this point was accepted by the friends of Governor Black, as well as by the adherents of Colonel Roosevelt, as firmly establishing the latter's integrity and perfect honesty of motive in the whole transaction. Letters written by Colonel Roosevelt to his agent and lawyer in New York were accepted by the Convention as showing that he intended to retain his residence in this State, and that he was absolutely free

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from any desire to escape paying taxes. Lieutenant-Governor Woodruff was renominated. The platform of the party dwells very largely on National issues. It congratulates the country, the President, and the people on the victory over Spain; declares positively for the retaining of all the Philippine Islands; commends the annexation of Hawaii; renews allegiance to the St. Louis platform; urges that a Democratic Legislature would mean another Democratic United States Senator, and would therefore help the cause of free silver; reiterates the adherence of the State party to gold monometallism; declares that the present protective tariff is conservative, and that "the revenue is amply sufficient to pay the ordinary expenses of the Government in times of peace;" commends the idea of State taxation of the liquor traffic; rehearses the recent legislation in the interest of labor; and makes the usual pledges of economy.

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The Democratic Convention

The nomination of Judge Augustus Van Wyck by the Democratic Convention was a complete surprise, not only to voters generally, but to most politicians. Judge Van Wyck was selected, it is believed, as a compromise candidate between Senator Hill and Mr. Croker, and practically the delegates to the Convention merely registered the choice of these leaders. Judge Van Wyck is a brother of Mayor Van Wyck, of New York City; is a man of education and cultivation, and has been a Justice of the New York Supreme Court for many years (his term expiring this year). Before he became a Judge he was prominent in Brooklyn politics, and was a follower and lieutenant of Mr. McLaughlin. All reports agree that the only incident which elicited anything like real enthusiasm during the Democratic Convention was the mention of Mr. Bryan's name. Notwithstanding this, the platform absolutely avoids any reference to the money question or to the Chicago platform. If two-thirds of the Republican platform is devoted to National issues, at least three-fourths of the Democratic platform is devoted to State issues. The platform congratulates the country on the termination of the war and on the heroism of individual soldiers and sailors, but accuses the President of "scandalous abuse of his power of appointment in scattering army commissions among inexperienced and incompetent civilians," and declares that a Democratic Congress, if chosen, would rigidly investigate the conduct of the war, and expose and punish all guilty persons. The platform naturally lays great stress on the canal scandals in this State; it urges home rule in excise matters, and the repealing of the Raines Law; local self government for cities; uniform election laws; economy in public expenditures; a low tax rate; a fair and just enforcement of the State civil service laws; the reorganization of the National Guard; the prevention of tax-dodging; provision for biennial legislative sessions; laws to prevent the giving away of valuable public franchises; and the enforcement of the present labor laws.

❀

The Dreyfus Case

The Dreyfus case will now go to the Court of Cassation, and the Government will probably use its influence to secure a decision from that Court before the reassembling of the Assembly about the middle of the month. It is doubtful, however, whether the Court can finish the work before it within this brief period. The Court will probably summon all the witnesses who were examined four years ago. Its power is practically unlimited; it can summon before it whom it chooses, including all the highest officers of justice who have been connected with the case in its earlier stages. When its decision is rendered, it will be obliged to give the grounds on which it orders or refuses the motion for revision. If it declares in favor of revision, there must be a new trial by court martial, and much will depend upon the character of the men who are selected to make up the court. If the revisionists are in power at the time the court is made up, it will undoubtedly be composed of open-minded officers; if the anti-revisionists are in power, it will be composed of officers committed to the justification of the former trials. It is impossible to believe, however, that, even if the court martial were made up of officers who were the enemies of Dreyfus, they would dare again to conduct the trial with closed doors; nor would they venture to condemn Dreyfus upon evidence which neither he nor his counsel were allowed to examine. If it be true, as the enemies of Dreyfus are constantly saying, that they hold conclusive proofs of his guilt, they have only to produce these proofs and they will silence criticism; if they do not produce them, the world will

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believe that Dreyfus is innocent. The matter has reached such a stage that the evidence can no longer be suppressed out of regard for international feelings. In case the present Ministry falls, M. Brisson, the Premier, will have the satisfaction of having acted like an honest and courageous man. It is not easy to see how the Chamber can overthrow him. Much will depend upon M. Cavaignac, the former Secretary of War, whose speech against revision was ordered to be placarded in every French commune. That speech was based largely upon the letter which Colonel Henry since confessed to be a forgery. The ground, therefore, has been cut from under the feet of M. Cavaignac, and it is not easy to see how he can, without shifting his position, antagonize the Ministry for its attitude; but it is impossible to predict what will happen. An eminent Frenchman once described the French Senate as "a box of matches;" the Chamber of Deputies is even more inflammable.

❀

The Chinese Tragedy The probable course of events in China outlined in these columns last week has followed upon the deposition of the Emperor with tragic swiftness. Early in the week it was given out that the Emperor's health was failing rapidly, and leading physicians were summoned to his aid from the different provinces. This was followed three days later by the announcement that the Emperor had committed suicide. That he is dead there appears to be little doubt; that he committed suicide is very generally discredited. The mysterious fate which has swept away all those who have stood in the path of the Dowager Empress, Tsi-An, or who have in any way interfered with the working out of her insatiable ambition, has overtaken the man whom she selected to be her puppet, but who attempted to assert himself. The Emperor's adviser, Kang Yu Wei, who has probably had a good deal to do with the shaping of the reforms which the Emperor had in mind, would have shared his master's fate if the latter had not warned him in time to seek protection under the British flag. The tragedy in the palace will not affect the country at large, because very few, relatively, in the entire population of China will ever know anything about it, and because the real ruling power in the Empire is not disturbed. The administration is conducted through two Cabinets, of one of which Li Hung Chang, who now comes back to position and authority, has long been the master-spirit. The real power behind the throne is the Dowager Empress, Li Hung Chang's faithful ally and co-worker. It must be remembered also that the Chinese care nothing for the ruling dynasty, the rule of which is still to them a foreign rule. The chief anxiety connected with this tragic episode is the influence which it will have upon the relative position of the Great Powers. It apparently involves a serious loss of English influence at Pekin, and apparently a great gain for Russian influence; and England is very anxious to know whether Russia has played any part in this tragedy. If she has been concerned in it, it would seem that, however sincere the Czar's recent peace manifesto may have been, he cannot count on the support of his own Ministers; nor can England rest in Russia's officially expressed purpose to work amicably with her in China on the basis of different spheres of influence.

❀

A Notable Queen The Queen of Denmark, who died at Copenhagen on Thursday of last week, although the sovereign of a small country, had filled a very conspicuous position in Europe, and had lived a most adventurous and romantic life. She was born Princess Louise of Hesse-Cassel in 1817; at twenty-five years of age she became engaged to Prince Christian of Schleswig-Holstein. The early part of her married life was spent in a dreary old castle on the Rhine. Prince Christian was, in 1852, appointed in succession to the crown of Denmark, and the family removed to Copenhagen. They were not warmly welcomed, and the relations which existed in the royal family called for the greatest tact on the part of the young Princess. Prince Christian was so straitened in finances that he was glad to increase his income by furnishing designs for illustrated books and papers. The Princess, who was an extremely charming woman in appearance and in manner, showed herself a masterly housekeeper, taught her children to make and design their own toilets, and in every way proved herself a woman of extraordinary force of character. She was passionately devoted to music, and was regarded as one of the best amateur pianists and harpists in Europe. She was, in a very unusual

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sense, a king-maker, and the alliances of her children led them to so many thrones that she has long been called in jest "the mother-in-law of Europe." One of her daughters became the Empress of Russia; another is the Princess of Wales, and is likely some day to be Queen of England; a third is the wife of a dethroned king; one of her sons will be King of Denmark, and one is King of the Greeks. It is probably due to her tact, courage, and persistence that King Christian secured the throne and has kept it. The devotion of her children and her children-in-law was so great that she exercised a perceptible influence on the political affairs of Europe through her family connections.

❀

The Canadian Prohibition Plebiscite

The Canadian plebiscite vote taken on the 29th ult. has somewhat disappointed the friends of prohibition because of the smallness of the majority. This was the vital issue which was ever kept in mind. The question was not, Have we a majority of votes in favor of prohibiting the importation, manufacture, or sale of intoxicating liquor in the Dominion? but, Can we secure a majority large enough to create a predominant force of public opinion in support of prohibitory legislation? The facts are that the whole Dominion gave prohibition a majority which is not likely to exceed 18,000, and may prove to be less. The majorities of the different provinces were as follows: Ontario, about 15,000; Nova Scotia, 17,679; New Brunswick, 12,540; Prince Edward Island, 6,160; Manitoba, 8,000; British Columbia, 500; Northwest Territories, 488. Quebec gave the large majority of 40,872 against prohibition. The changes in the vote have taken place in Ontario, especially in the cities. At the plebiscite of 1894 Ontario gave the immense majority of more than 81,000 votes in favor of prohibition; this time her majority is only about 15,000. With one unimportant exception, the cities reversed their vote of four years ago. In Quebec the large majorities against prohibition were rolled up in the French-speaking centers, Montreal, Quebec City, and Hull supplying nearly 20,000 majority against it. The Maritime Provinces held substantially the same position as shown in former plebiscites, being strongly in favor of the change. At the time of going to press it is impossible to ascertain what proportion of the total vote of the Dominion was cast. Sixty per cent. of the registered vote would be considered a heavy poll in a party contest, and it is almost certain that the plebiscite vote did not amount to so much as that; there were not so many well-equipped and diverse agencies at work to bring the voters to the polls. The anticipated consequences may have also affected the size of the vote, and perhaps its character: during the former plebiscites legislative action was not threatened; during this plebiscite it was known that a strong prohibitive measure was expected. The nature of this vote appears to us to emphasize the injustice, as well as the impracticability, of National or Dominion prohibition, and the advantage of local option. If a majority of 15,000 of all the voters desire prohibition in Ontario, that furnishes some reason for such prohibition, though the question whether so large a minority has not some right which the majority ought to respect would still have to be answered. But that a majority of 15,000 voters in Ontario want prohibition is no reason for enforcing it in Quebec against the protest of 40,000 majority. And such an enforcement would be impracticable, because it would be unjust. It is not probable that this election will result in any prohibitory legislation. The question whether prohibition is a provincial or federal question is still unsettled; Sir Wilfrid Laurier's Cabinet is divided on the subject, as are many of his supporters in the House of Commons. The Prohibitionists could not expect him to risk defeat after an election indicating their diminished strength. Indeed, it was pretty well understood that Sir Wilfrid's promise of legislation was given only on the condition that the plebiscite majority for prohibition should be a very strong one, which it certainly is not.

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The New Canadian Governor-General

The Dominion's new Governor-General, the Earl of Minto, is already well known to the Canadians, and comes to them with a more thorough knowledge of their life and institutions than any preceding Governor. As Lord Melgund he was an efficient officer during the second Riel Rebellion of 1885, sparing no labor or self-denial in some of the most arduous work of the campaign. The Earl is head of the Scotch family of Elliot, and was born in 1845, succeeding his father, the third Earl, seven years ago. His war record is a very good one, and comprises

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four years' service in the Scots Guards, the Afghan campaign of 1879 and the Egyptian campaign of 1882, besides a valuable experience as private secretary to Lord Roberts at Cape Town in 1881. During the Riel Rebellion he was also military secretary to the Governor-General of Canada, a position held by him from 1883 to 1886. The Earl has, it will be seen, an excellent military and civil training, and on the social side is said to be of an open and engaging disposition, fond of outdoor sports and amusements. As Governor his political duties will be light, his chief task being the cultivation of a closer acquaintance and appreciation of the institutions of the Dominion. The Countess of Minto, whom he married in 1883, is a daughter of General Charles Grey.

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Educational Advance The annual report of Dr. Harris, the Commissioner of Education, presents some very encouraging facts. The growth of attendance in the elementary schools and the lengthening of the school life of the children under fourteen are among these facts. The increase in attendance for the preceding year, 1896–1897, was 275,896 pupils. The total enrollment was 15,432,426 pupils. The number in high schools, colleges, universities, academies, amounted to almost a million more. The average length of the school life has increased to five years, in some States to seven years. In 1872 the number of students enrolled in the higher schools was 590 in each million of inhabitants, or one to each community of two thousand. In 1895 there were 1,190 students enrolled in institutions of higher learning to every million of the population. In connection with this increase in the number of students it must be remembered that the standards of admission have advanced until almost two years have been added to the preparatory work in the past twenty-five years. The advance in the standards of admission to colleges, and the higher work done in high schools and academies, justifies, according to Dr. Harris, the statement that "the quota receiving higher education in each million of people is three times as great as twenty-five years ago." This growth in the demand for thorough education has increased at the top as well as at the bottom. In 1872 the total number of students doing post-graduate work was 198; in 1897 it was 4,919. In special training there is the same remarkable increase. Two hundred and eighty in each million of the population were studying law, medicine, and theology in 1872. In 1896, 740 in every million of the population were receiving special training. The number of students in scientific schools and technical schools in 1890 was 15,000; in 1896 it was about 24,000. The report is an evidence of the prosperity of the country, as well as of its growth in civilization.

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The Growth of the Colleges Reports from colleges in all parts of the country indicate a large increase in the entering class over that of any recent year. Many of the colleges are crowded to their utmost capacity, and some are crowded beyond their capacity either to house comfortably or to instruct properly their students. Yale and Princeton, which were both subject during the past year to severe criticism of a very unjust and undiscriminating kind, have evidently not lost in any degree their hold upon the confidence of their constituencies; on the contrary, both institutions show decided gains. Amherst and Brown, which are temporarily without Presidents, stand well in line with the institutions which report marked growth. Mount Holyoke has already outgrown the accommodations provided by its fine and very complete group of new buildings. Smith College will probably number more than a thousand students; its new dormitory, Tyler Hall, is already absorbed, a chemical laboratory is in process of construction, and the foundations are being laid for the new academic building which is to be known as Seelye Hall. Wellesley is looking forward to the completion of the Houghton Memorial Chapel during the present year, and also to the gift of an astronomical observatory which has just been made by an unknown friend of the College. The Woman's College of Baltimore reports a greater number of students than ever.

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Barnard College No college in the country has made more striking progress during the depression of the past four or five years than Barnard College for Women. The opening of Fiske Hall, the new dormitory, marks the completion of the group of buildings which occupy a full block on Morningside Heights. Barnard has had the rare good fortune to build from a comprehensive

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plan, providing for the entire housing of the college, and its three buildings are part of an architectural scheme which is not only very complete in its provision for the needs of the College, but which also meets that demand for beauty which every woman's college, and, indeed, every college, ought to satisfy and educate. The College has now reached the point where, with a little additional aid from its friends, it will be in an independent position. The costs of removal and of furnishing, and the deficit in current expenses which the College had to face last year, have created a considerable floating indebtedness. The College is now offered $135,000 in cash on condition that $53,000 more shall be raised within a few days. If the College succeeds, as it ought to succeed without any great effort, in securing this amount, it will then be clear of all indebtedness, and will have a fund which, with its increase of income from students, will provide for the deficit which has each year so far faced the trustees. No enterprise in Greater New York appeals more cogently to the judgment and the pride of those who wish to contribute to the higher life of the community.

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The Political Issue in New York

The issue involved in the State election in New York is of more than local importance. The question of Mr. Roosevelt's residence is not, in our judgment, to be taken seriously. The fling against his character contained in the Democratic platform will be more likely to react against those who have uttered it than to act against the man whom they have slandered. That question is not, Has Mr. Roosevelt a right to govern? but, Have the people of the State a right to elect him? He might be debarred by infelicitous phraseology in a letter or an affidavit; but they cannot be so deprived of their rights. The simple question is, Did he in fact remove his political residence from New York to Washington? Nothing is better settled, both by judicial decision and by repeated precedents, than that a citizen of any State does not lose his political residence in that State by taking up his personal residence in the District of Columbia while engaged in the service of his country. If he did, every President of the United States would be disfranchised by his bare acceptance of the highest office in the gift of the people. It may, indeed, be said that the question of residence is one of intention, and that Mr. Roosevelt's affidavit that he was residing in Washington in 1898 is conclusive as to his intention. But no one seriously supposes that he intended to disfranchise himself by transferring his political residence to the one locality in the United States in which citizens are without a vote. It does not need his contemporaneous assertions, cited by Mr. Elihu Root in the Convention which nominated Mr. Roosevelt, to make clear to the dispassionate student that this was not Mr. Roosevelt's intention. Probably the question of his residence will still continue to be harped upon by second-rate speakers and third-rate newspapers during this campaign, but we doubt whether it will affect seriously a hundred votes.

The real question which the voter in New York has to determine is how to cast his vote in such a way as to promote the purification of politics in a State notorious for political corruption. Neither of the two great parties can point with pride to its past record. Democratic administration under Mr. Hill in the State, and under Mr. Croker and Mr. McLaughlin in the two great cities of New York and Brooklyn, was notoriously and flagrantly corrupt. Home rule was systematically violated; the excise law was used for the purpose of collecting blackmail; no uniform principle of legislation was adopted in determining the charter rights of the cities; and the Democratic administration finally went out of power under a storm of indignation at a political act ethically hardly distinguishable from the crime of robbing the mails, perpetrated with the subsequent approval, if not with the prior connivance, of Governor Hill, for the purpose of keeping the Democratic party in power.

The administration of the Republican party under Governor Black has been less flagrantly evil, but it is not one to be proud of. The appointments of Mr. Payn as Superintendent of Insurance and of Mr. Aldridge as Superintendent of Canals were thoroughly bad. Under the latter's administration of the canal system there was wholesale corruption. Mr. Platt, in pushing through the charter of the Greater New York, and maneuvering so as to secure the victory of Tammany in the new city, cannot even by charity be acquitted of the charge of treachery to the party, if not to the State. The enactment

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of a law providing, at very considerable expense, a Republican partisan election board to watch a Democratic partisan election board threatens serious conflict of authority in the metropolis of the State, and promises no safeguard to political purity. The State sorely needs a strong man in the Governor's chair who cares more for purity than for party, and who believes that the best way to serve his party is by furnishing a pure administration.

If Mr. Black had been renominated, his election might well have seemed a condonation of the canal frauds and an approval of the appointment of Mr. Aldridge. Even in that case a transference of authority from Mr. Black, whose administration has not been free from scandals, to Governor Hill, Mr. Croker, and Mr. McLaughlin, whose administrations were wholly scandalous, would furnish at best but a doubtful remedy. But it is equally plain, on the one hand, that Messrs. Hill, Croker, and McLaughlin dominated the Democratic Convention and dictated the nominations; and, on the other, that the rank and file of the Republican party dominated the Convention and dictated the Republican nomination. It may be that Mr. Platt has quarreled with Mr. Black and skillfully used the name of Mr. Roosevelt for the purpose of defeating a quondam friend but present adversary; but it is certain that Mr. Roosevelt is not the kind of man whom Mr. Platt would have nominated if he could have helped himself, or can use if the nomination shall be followed by election. The man who insisted on enforcing the excise law in New York because it was the law and he was sworn to enforce it, and whom no persuasions or threats could deflect from the path of duty; the man who in the Navy Department disregarded personal considerations, and whose influence did as much to make that Department clean and efficient as the methods of Mr. Alger did to make the volunteer branch of the army corrupt and inefficient, has proved by his administration of civil affairs no less than by his heroism on the battle-field that he possesses the character and the courage needed for such a campaign against corruption as the interests of this State require.

The proposal of the Independents to make a separate Independent nomination seems to us to rob them of the right to the name Independent. A machine politician is one who cares more for the preservation of his machine than he does for the triumph of purity or principle in politics. An independent is one who cares more for the triumph of purity and principle in politics than he does for any machine, and who is equally ready to use machinery when it can accomplish beneficent ends and to reject it when it ceases to serve those ends. To refuse to vote for one who is thus independent, because one of the great parties has made him its candidate, is to make of the independent voter himself a machine politician. It is no better to subordinate the political interests of the State to an Independent machine than to one that is Democratic or Republican. The real issue in New York will be between the candidate imposed upon the Democratic party by Messrs. Hill, Croker, and McLaughlin, and the candidate imposed upon the Republican party by the voice of the Republican voters. We do not well see how he who thinks that the most important thing to be accomplished in this State is the purification of its politics can hesitate for whom he will cast his vote in New York State in the coming election, any more than we can see how he can hesitate for whom to vote in the State of Pennsylvania. In New York the hope of purity lies in the election of the Republican candidate; in Pennsylvania in the election of the Independent candidate.

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A Gentleman in Politics

The death of ex-Senator Thomas F. Bayard, at the home of his daughter in Dedham, Mass., on Wednesday of last week, ends a career conspicuous for integrity, and removes from public life one of the most dignified figures which this generation has known. Mr. Bayard was one of that small group of men, never unrepresented in the political life of the country, who have had the advantages of the best educational influences—family, social, and professional. He was a man of distinguished descent, and took pride in his name as a synonym for personal honor and integrity. Born in Wilmington in 1828, after some business experience he began the study of the law, was admitted to the bar in 1851, and was soon appointed United States District Attorney for Delaware. In Wilmington and in Philadelphia he continued the practice of his profession until 1868. When the war broke out, Mr. Bayard was in his early manhood; a thorough Democrat in politics,

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and living in a slaveholding community, he took the ground which was taken by so many men in the border States; he was opposed to secession, but he was also opposed to coercion. He counseled moderation and a line of action which events showed to be impossible; but of his sincerity and of the elevation of spirit which he showed in those trying days there has never been a question. At the close of the war he was elected to the Senate of the United States, and so completely did he command the confidence of his State that he was twice re-elected to that important position. He was the fifth member of his family to occupy a seat in the United States Senate. In the first Cabinet of Mr. Cleveland he held the position of Secretary of State. In 1893 he was appointed by Mr. Cleveland Ambassador to the Court of St. James's, and it is safe to say that no American Minister ever made warmer friends or gained more thoroughly the affection of the English people. The feeling between the two countries was by no means as cordial then as now, but the English missed no occasion of expressing their admiration for Mr. Bayard.

When Mr. Bayard returned to this country at the end of four years' service, the London "Spectator," in a long and appreciative editorial, declared that what the English people admired most in the retiring Minister were his qualities as a gentleman. It was this quality, combined with his integrity and his general ability, which made him so interesting a figure in our National life. He had the personal distinction, the dignity of carriage, the devotion to duty, the charm of manner, which are the finest qualities of a gentleman. In this country, where all classes are represented in public life, the class to which Mr. Bayard belongs—the class of men who have had superior opportunities of training—has always exercised an influence out of proportion to its numbers; an influence which has been the greater because social and family distinctions are not recognized. Mr. Lowell once said that the English Government was a very agreeable Government to deal with, because it was a Government of gentlemen. In this country, where all doors are open and the noblest characteristic of our society is freedom of opportunity, such men as Mr. Bayard attain influence, not because of their inheritance, but because of the way in which they use fortunate conditions and superior opportunities. Mr. Bayard held himself the servant of the public, and it was this sense of responsibility which made him so conspicuous and faithful a servant. But he never thought that a servant of the people must be servile to the people, and never sacrificed his own self-esteem to win their applause. The breath of scandal never touched him; in a time of intense passion he never lost the regard and confidence of his opponents; and he gave to public position that distinction with which character, intelligence, and courtesy alone can invest place and station.

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To the Clergy

The public are apparently most interested in public questions; but far more important than any public questions are those which are purely personal. The minister shares the universal interest in such problems as, What shall be done with the Philippines? Who shall be the next Governor? By what legislative method shall the State deal with the liquor problem? He has before him on Sunday morning a congregation interested in these and kindred problems. If he speaks upon them and has anything to say, his sermon will make good copy for the daily press, and will be reported—or misreported. The temptation is strong to fall into the current, to turn his pulpit into a platform, and his sermon into a political or a sociological address. The temptation is the more seductive because moral principles are involved in these questions, and it is not always easy to distinguish between the moral principle which it is his duty to inculcate and the political method which it is not his function to urge; between the virtue of temperance and the legislative method of prohibition; the virtue of honesty and the triumph of his own party; the virtue of patriotism and the policy of expansion or its reverse.

Nevertheless the community as well as the Church is a loser when the preacher yields to this temptation, and ceases to be a preacher of righteousness and becomes an instructor in politics or sociology. For the latter function he has no special equipment. His library is not rich in political and sociological departments. He has no expert knowledge and no special information. He is as dependent as his congregation for his knowledge of the facts on the daily papers, and generally also for his understanding of principles. He is either much more or much

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less than the average man if he is not subject to partisan prejudices, is not a Republican, a Democrat, a Populist, or a Prohibitionist. It is not safe for him to assume that he is superior to those prejudices which are common to humanity; and if he is unprejudiced because he is indifferent, he is unfit to be a teacher. The fact that the press will report his political sermon and no other is rather a reason against preaching it than the reverse. For the kingdom of God cometh not with observation; and he who preaches for the newspapers rarely preaches with real effectiveness to his own congregation.

On the other hand, if he turns aside from his specific function of illuminating and inspiring the individual life, there is no one else in the community to take up his work. And his work is by far more important than that which beckons him away from it. It is far more important that the individuals in the community should be inspired by habits of self-control than that the State should have any particular form of legislation on its statute-books; that the citizens of all parties should be educated to abhor that which is evil than that political power should be transferred from one party to another; that Americans should govern themselves with honor in their individual lives than that they should assume the government of a new and distant people. For the solution of all political and sociological problems depends on this spiritual illumination and inspiration of the individual. Without it there will be the grossest licentiousness and self-indulgence in spite of laws on the statute-book; political reforms will only transfer the State from one set of robbers to another, and the expansion of America will be the expansion of selfish and corrupt misrule. Reforms which are simply changes of form are of very little value. The State may become Democratic in form, but if the love of despotic control is left dominant in the few and the love of political ease is left dominant in the many, the despot will reappear with a change of mask, and the old bureaucracy will be reconstituted with a new nomenclature. Feudalism may be abolished, and freedom of control established. But if the individuals who constitute society are still actuated by the principle of "Get all you can and keep all you get," industrial servitude will reappear under competition, and the victory once won for freedom will have to be won again by a new battle around a new strategic center.

The present appears to us an appropriate time for these somewhat familiar reflections. The ministers are generally back in their pulpits after their summer's vacation, and the churches are reconvened for their winter's work. During the summer new and exciting political issues have arisen. Preacher and people are both interested in them. What more natural than that the minister should make his pulpit instructions bear directly upon these public themes? But we are convinced, and we should like to convince our clerical readers, that they should do so very rarely, if at all. This is not at all because the congregations are divided in sentiment on these questions, nor chiefly because they are wearied with the over-discussion of them in the press, nor altogether because the minister is not generally better informed upon them than most of his people; it is because the people have come to church under the pressure of a different need. Some of them are consciously perplexed by problems of personal duty on which they desire light; all of them unconsciously suffer from some unrecognized atrophy and need life. The minister who fails to understand this need and to find in the Gospel of his God a means of ministering to it, whether he turns his pulpit into a lecture platform in order to attract the crowd, or neglects his pulpit altogether and endeavors by social calling to build up a congregation, or suffers his church work to fall into a second place and gives himself to civic reform, law enforcement, sociological discussion, and educational progress, misses the opportunity which the peculiar privilege of the pulpit gives to the preacher. This is an opportunity to add to the sum of life rather than to direct life into any particular channel. To interpret to men their own restlessness, their half-conscious sense of need; to pierce the armor of their self-conceit and awaken in them a divine discontent where it does not already exist; to set before them in the life of Jesus Christ a type of human excellence, and so inspire in them an ambition to be better than they are; to arouse in them a spirit of loyalty to him, obedience to which is the sum of human duty; to recover them from that dull despair whose end is death, by showing them in the free gift of God a power to do all and be all that the highest aspiration sets before them; to put into their exhausted lives a new heart of hope and love—this is the function of the ministry. The teacher may do something of this in the

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school-room, the statesman something of this in public and political address, the business man and social woman something in the ordinary exchanges of business and social life, the mother much of this in her home instructions and influence, but the minister is the only man who may make it his life-work to give life to others. And never was there a time in the history of America when this particular service was more needed. The anæmic New England village dying for lack of blood, the great commercial city corrupted by blood-poisoning, and the feverish Western town consumed by a restless eagerness for it knows not what, require the same remedy—that life of God in the soul of man which inspires, purifies, and calms. The term "revival of religion" is infelicitous because it connotes an animal and sensuous excitement which is as irreligious as it is irrational. Nevertheless, it is for a revival of religion that the ministry of all denominations should pray and labor this fall and winter; that is, a revival of the faith which sees in Christlikeness the only aim of life, of the hope which realizes in Christ's fellowship a power to attain that life, and of the love which is itself the beginning of life's consummation.

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Is Bishop Potter Correctly Informed?

From Bishop Henry C. Potter's address before the annual Convention of the Episcopal Diocese of New York we cut the following paragraph:

The Nation has had much, during the past few months, to blind and intoxicate it. It has won an easy victory over an effete and decrepit adversary, in which no splendors of individual heroism nor triumphs of naval skill—and in these we may indulge a just pride—ought to blind our eyes to the fact that we have had a very easy task against a very feeble foe. And now, with unexpected fruits of victory in our hands, what, men are asking, are we going to do with them? Nay, rather, the solemn question is, What are they going to do with us? Upon what wild course of so-called imperialism are they going to launch a people many of whom are dizzy already with the dream of colonial gains, and who expect to repeat in distant islands some such history as our conquered enemy wrote long ago in blood and plunder in her colonies here and in South America? We have, indeed, our Congress to direct this race for empire, and our gaunt and physically wrecked sons and brothers by tens of thousands at home to show us how they will do it! At such a time, as never before, the Church of God is called upon, in the pulpit and by every agency at her command, to speak the words of truth and soberness, and to reason of righteousness, temperance, and a judgment to come—a judgment for nations as well as individuals—till impetuosity is sobered and chastened, and until a people in peril of being wrecked upon an untried sea can be made to pause and think.

If Bishop Potter is right in his premises, there can be no question that he is right in his conclusions. If the people of America are "dizzy with the dream of colonial gains," and "expect to repeat in distant lands some such history as our conquered enemy wrote long ago in blood and plunder in her colonies," then, indeed, the Church "is called upon, in the pulpit and by every agency at her command, to speak the words of truth and soberness, and to reason of righteousness, temperance, and a judgment to come." But is he right in his premises? Is there any evidence that the American people, or any considerable portion of the American people, are "dizzy with the dream of colonial gains," or are expecting to repeat a history written in blood and plunder?

Where does Bishop Potter find the indications of such a dizzy ambition or such malignant expectations? The Outlook has a large exchange list. That there are journals which are inebriated by their own self-conceit is true enough; but we do not recall a journal, East or West, which is to be taken seriously, which indicates any such rush of blood to the head as Bishop Potter thinks is the National disease of to-day. Representatives of The Outlook have, within the last three or four months, traveled as far West as the Pacific coast, as far North as Lake Superior, and as far East as Penobscot Bay, and they have found, in conference with representative men, nowhere any indication of such moral and mental vertigo. Nor do the political utterances of the great parties indicate any such National intoxication. Compare with the Bishop's portraiture of American dizziness, covetousness, and impetuosity, the utterance of the Republicans of New York in their Convention assembled. Whether it is politically wise or not, it does not appear to us to be lacking in the spirit of soberness, righteousness, or temperance. It is as follows:

We realize that when the necessities of war compelled our Nation to destroy Spanish authority in the Antilles and in the Philippines, we assumed solemn duties and obligations alike to the people of the islands we conquered and to the civilized world. We cannot turn these islands

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back to Spain. We cannot leave them, unarmed for defense and untried in statecraft, to the horrors of domestic strife or to partition among European powers. We have assumed the responsibilities of victory, and wherever our flag has gone, there the liberty, the humanity, and the civilization which that flag embodies and represents must remain and abide forever.

Grant that this is all a mistake; that we can and should turn these islands back to Spain, or leave them, unarmed and inexperienced, to anarchy or partition among other powers; grant that raising our flag at Manila involves us in no responsibilities and that it may be hauled down now that Cuba is freed; still it cannot be said that the contrary affirmation, the affirmation that we have "assumed solemn duties and obligations alike to the people of the islands we conquered and to the civilized world," indicates either a people made dizzy by a dream of colonial gains or expecting to repeat a history written in blood and plunder.

The Outlook has great respect for Bishop Potter; for his generally clear understanding of currents of opinion and his invariable courage of utterance in declaring his convictions. But we read current history very differently. It appears to us that the extraordinary victories won by land and by sea have had no effect to intoxicate or to blind the American people. We see no indications that, as a people, they have overestimated the significance of their victories or failed to understand the feebleness of the foe over whom they were won. We are not able to discover any inclination in influential quarters to conquer colonies for the sake of colonial gains, or to hold them by bloody measures, or to use them for purposes of plunder. That here and there individual utterances of wild men may be heard is probably true. That there is a distinct expectation, especially in the Far West, of commercial gains from a colonial policy is certainly true. But, in the main, whether we look to the speech of the pulpit, or to the editorials of the press, or to the formal declarations of political platforms, they indicate the exact reverse of what Bishop Potter thinks he has discovered in them: they indicate that the people are sobered by the new sense of responsibility; are pondering chiefly the question, not of National gain, but of National duty and National honor; are questioning, not how they can plunder Cuba, or Porto Rico, or the Philippines, but how they can secure for them "the liberty, the humanity, and the civilization which our flag embodies." Certainly let the pulpit speak the words of truth and soberness; let it reason of righteousness, temperance, and a judgment to come for nations as well as individuals; but let it not do this under the impression that it must rebuke a people inebriated by success and in peril of being wrecked by their impetuosity. If it does, it will fail of doing the Nation any service, because it will have lamentably failed to understand the Nation's temper. Let it address its sober and righteous counsels as to a people made serious-minded by their suddenly enlarged responsibilities, and anxiously looking for moral leaders to tell them what are their duties toward foreign races suddenly brought under the Nation's flag, and mutely appealing to the Nation for liberty, humanity, and civilization.

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Recreation

There is a radical difference between relaxation and recreation. To relax is to unbend the bow, to diminish the tension, to lie fallow, to open the nature on all sides. Relaxation involves passivity; it is a negative condition so far as activity is concerned, although it is often a positive condition so far as growth is concerned. Recreation, on the other hand, involves activity, but activity along other lines than those of work. Froebel first developed the educational significance and uses of play. Earlier thinkers and writers on education had seen that play is an important element in the unfolding of a child's nature, but Froebel discerned the psychology of play, and showed how it may be utilized for educational purposes. His comments on this subject are full of significance: "The plays of the child contain the germ of the whole life that is to follow; for the man develops and manifests himself in play, and reveals the noblest aptitudes and the deepest elements of his being. . . . The plays of childhood are the germinal leaves of all later life; for the whole man is developed and shown in these, in his tenderest dispositions, in his innermost tendencies." And one of Froebel's most intimate associates suggests another service of play when he says: "It is like a fresh bath for the human soul when we dare to be children again with children." Play is the prelude to work, and stands in closest relation to it; it is the natural expression of the child's energy, as work is the natural

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expression of the man's energy. In play and through play the child develops the power that is in him, comes to knowledge of himself, and realizes his relation with other children and with the world about him. In the free and unconscious pouring out of his vitality he secures for himself training, education, and growth.

The two instincts which impel the child to play are the craving for activity and the craving for joy. In a healthy child the vital energy rushes out with a fountain-like impetuosity and force; he does not take thought about what he shall do, for it is of very little consequence what he does so long as he is in motion. A boy, with the high spirits of perfect health, is, at times, an irresponsible force. He acts instinctively, not intelligently; and he acts under the pressure of a tremendous vitality, not as the result of design or conviction. The education of play is the more deep and fundamental because it is received in entire unconsciousness; like the landscape which sank into the soul of the boy blowing mimic hootings to the owls on the shore of Winander. The boy who has the supreme good fortune of physical, mental, and moral health often passes the invisible line between play and work without consciousness of the critical transition. In the life of a man so harmonious in nature and so fortunate in condition, work is a normal evolution of play; and the qualities which made play educational and vital give work its tone and temper. Activity and joy are not dissevered in such a normal unfolding of a man's life.

Now, play is as much a need of the man's nature as of the boy's, and if work is to keep its freshness of interest, its spontaneity, and its productiveness, it must retain the characteristics of play; it must have variety, unconsciousness of self, joy. Activity it cannot lose, but joy too often goes out of it. The fatal tendency to deadness, born of routine and repetition, overtakes the worker long before his force is spent, and blights his work by sapping its vitality. Real work always sinks its roots deep in a man's nature, and derives its life from the life of the man; when the vitality of the worker begins to subside, through fatigue, exhaustion of impulse, or loss of interest, the work ceases to be original, vital, and genuine. Whatever impairs the worker's vitality impairs his work. So close is the relation between the life of the artist and the life of his art that the stages of his decline are clearly marked in the record of his work. It is of the highest importance, therefore, that a man keep himself in the most highly vitalized condition for the sake of productiveness.

No one can keep in this condition without the rest which comes from self-forgetfulness and the refreshment which comes from joy; one can never lose the capacity for play without some sacrifice of the capacity for work. The man who never plays may not show any loss of energy, but he inevitably shows loss of power; he may continue to do a certain work with a certain efficiency, but he cannot give it breadth, freshness, spiritual significance. To give one's work these qualities one must withdraw from it at frequent intervals, and suffer the energies to play in other directions; one must not only diminish the tension and lessen the concentration of attention, one must go further and seek other objects of interest and other kinds of activity; and these objects and activities must be sought and pursued freely, joyfully, and in forgetfulness of self. The old delight of the playground must be called back by the man, and must be at the command of the man. The boy's play, in a real sense, creates the man; the man's play re-creates him by restoring to him that delight in activity for its own sake which is the evidence of fresh impulse.

This is the true meaning of recreation; it involves that spiritual recuperation and reinforcement which restore to a man his original energy of impulse and action. Recreation is, therefore, not a luxury, but a necessity, not an indulgence, but a duty. When a man is out of health physically and neglects to take the precautions or remedies which his condition demands, he has become, if he has intelligence, a suicide; for he deliberately throws his life away. In like manner, the man who destroys his freshness and force by making himself a slave to work, and so transforming what ought to be a joy into a task, commits a grave offense against himself and society. The highest productivity will never be secured until the duty of recreation is set on the same plane with that of work.

How a man shall secure recreation and in what form he shall take it depend largely upon individual conditions. Mr. Gladstone found recreation not only in tree-cutting but in Homeric studies; Lord Salisbury finds it in chemistry; Washington found it in hunting, Wordsworth in walking, Carlyle in talking and smoking; Mr. Balfour finds it in

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golf, and Mr. Cleveland in fishing. Any pursuit or occupation which takes a man out of the atmosphere of his workroom and away from his work gives him different interests, calls into activity different muscles or faculties, brings back the spirit of play, recalls the spontaneous and joyous mood, and recreates through diversion, variety, and the appeal to another side of the nature. To work long and with cumulative power, one must play often and honestly; that is to say, one must play for the pure joy of it.

George Kennan's Story of the War

XV.—The Santiago Campaign

The conduct of our campaigns, in general and in detail, should be studied calmly and without prejudice, to draw from it any lessons it may offer as to needful improvements in our military system, and the more efficient co-operation of the army and navy. The territorial extension and expansion which will result from the war will make necessary the remedy of defects in our military organization discovered under the severe trial of the last four months; but the investigation to find them should be made coolly and impartially, and with a view solely to securing the desirable improvements.—*New York Sun*, September 1, 1898.

IT is my purpose, in this and a subsequent article, to review, as fully as I can in the time and space at my command, the series of military operations known collectively as "the Santiago campaign," including, first, the organization and equipment of the expedition of General Shafter at Tampa; second, the disembarkation of troops and the landing of supplies at Baiquiri and Siboney; third, the strategic plan of the campaign and its execution; and, fourth, the wrecking of the army by disease after the decisive battle of July 1–2. The point of view from which I shall regard this campaign is not that of a trained military expert or critic, but merely that of an attentive and fair-minded civilian observer. I do not pretend to speak *ex cathedra*, nor do I claim for my judgments any other value than that given to them by such inherent reasonableness and fairness as they may seem to have. I went to Cuba without any prejudice for or against any particular plan of operations; I had very little acquaintance with or knowledge of the officers of the Fifth Army Corps; and the opinions and conclusions that I shall here set forth are based on personal observations made in the field without conscious bias or prepossession of any kind.

In reviewing a military campaign, an Arctic expedition, a voyage of discovery, or any other enterprise involving the employment of a certain force for the accomplishment of a certain purpose, the first question to be considered is the question of responsibility. Who is to be held accountable for the management and the results of this enterprise—the leader who directed and had charge of it, or the superior power which gave him his orders, furnished him with his equipment, and sent him into the field? When General Shafter was ordered to "go and capture the garrison at Santiago and assist in capturing the harbor and the fleet," did he become personally responsible for the management and the results of the campaign, or did he share that responsibility with the War Department? Unless there is some evidence to the contrary, the presumption in such a case is that the general in command of the army is told in due time where he is to go and what he is expected to do, and is then allowed to make his own plan of campaign, and to call upon the War Department for such supplies and means of transportation as, in the exercise of his individual judgment, he may think necessary for the successful execution of that plan. If he is given time enough to acquaint himself thoroughly with the field in which he is to operate, if his plan of campaign, in its general outlines, is approved, and if all his requisitions for vessels, horses, mules, wagons, ambulances, tents, guns, ammunition, and miscellaneous supplies are duly honored, there is no reason, that I can see, why he should not be held to a strict personal accountability for results, both generally and in detail. He has made his own plan; he has had everything that he asked for; and if the campaign does not go as it should, he, and not the War Department, is to blame. If, however, the Department, after selecting him and approving his plan, does *not* furnish him with the transportation and the stores that he needs and has called for, he ought to

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protect himself and his own reputation by referring respectfully to that fact in his report of the campaign, so that, if any of his bricks are impertect for lack of straw, the people may know that he was not supplied with straw, and had no means whatever of getting it in the field to which he was sent. The importance of this point will become apparent when an attempt is made to ascertain the causes and fix the responsibility for the wrecking of the Fifth Army Corps by disease in the short space of one calendar month.

There is nothing in the official documents thus far published to indicate that General Shafter was unreasonably hurried, or that he failed to get from the War Department anything for which he made timely requisition. The invasion of eastern Cuba was planned as early as the first week in May—possibly much earlier than that, and, at any rate, long before Admiral Cervera's fleet took refuge in Santiago Harbor. Colonel Babcock, Shafter's Adjutant-General, told me on the 7th of May that the Government had decided to send the army of invasion to the eastern end of the island, and to leave Havana and the western provinces unmolested until later in the season. Before General Shafter sailed from Tampa, therefore, he had nearly or quite six weeks in which to acquaint himself with the Santiago field and mature a plan of operations. The question whether or not he was furnished with all the means of transportation and all the supplies for which he made requisition is in more doubt; but, inasmuch as he seems to have made no complaint or protest, and does not refer in his official reports to deficiencies of any kind, it may be assumed, for the purposes of this review, that he had been furnished by the War Department with everything for which he asked. Upon this assumption he was unquestionably responsible for the whole Santiago campaign, and must not only be given credit for the success that crowned it, but be held accountable for the blunders and oversights by which it was marred. He can relieve himself from such accountability only by showing that his equipment was inadequate and that the inadequacy was the result of causes beyond his control.

We are now prepared to consider:

I. The organization and equipment of the Santiago expedition.

When a general is appointed to lead and direct an expedition in a foreign country, the first questions, I think, that he must ask himself are, "What is the nature of the field in which I am to operate, and what are the difficulties—especially the unusual and unfamiliar difficulties—with which I shall have to contend?" "Can I disembark my army in a harbor, or shall I have to land it on an open, unprotected coast, and perhaps through surf?" "Are there any roads leading back into the interior, and, if so, what is their nature, and what is likely to be their condition at this season of the year?" "Is the climate of the country to which I am going an unhealthful one, and, if so, how can I best protect my men from the diseases likely to attack them?"

It is not always practicable to obtain satisfactory answers to such questions as these; but that answers should be had, if possible, and that the equipment of the force and the plan of campaign should be made to accord with the information obtained by means of them, is unquestionable. In the particular case now under consideration there was no difficulty whatever in getting full and satisfactory replies, not only to all of the above questions, but to scores of others of a similar nature that might have been and ought to have been asked. For nearly a month before General Shafter sailed from Tampa, the vessels of Admiral Sampson's fleet had been patrolling the southeastern coast of Cuba from Santiago Harbor to Guantanamo Bay, and their officers were in a position to furnish all the information that might be desired with regard to the nature of the coast, the facilities for landing an army, the strength and direction of the prevailing winds, the danger to be apprehended from heavy surf, and a dozen other matters of vital importance to an invading army. At Baiquiri, Siboney, and Santiago there were stations of an American iron-mining company, and its officers and employees—who might easily have been found—were in a position to furnish any amount of accurate and trustworthy information with regard to climate, topography, roads, rains, surf, and local conditions generally, in the very field that General Shafter's army was to occupy.

The sources of information above indicated were not the only sources accessible at the time when the Santiago campaign was decided upon; but they were the most important ones, and it is fair to presume that General Shafter made use of them to the fullest possible extent. If so, he was able to answer

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the questions above suggested in some such way as this:

1. The field to which I am going is a tropical field, and the unusual and unfamiliar difficulties with which I shall have to contend are probably those dependent upon climatic conditions.

2. There are no sheltered harbors on the southeastern coast of Cuba between Cape Cruz and Cape Maisi except the Harbor of Santiago and the Bay of Guantanamo. The former is in possession of the enemy, and cannot, therefore, be used, while the latter is too far away from the city of Santiago which I am ordered to capture. It is probable, therefore, that I shall have to land my army on an unsheltered part of the coast. The prevailing winds in the summer are from the east and southeast, and the swell that rolls in from the Caribbean Sea often breaks on the exposed coast-line in heavy and dangerous surf.

3. The roads leading back into the interior in the direction of Santiago are generally narrow and bad; they traverse almost impenetrable jungles; and they are liable, at this season of the year, to be rendered impassable for wheeled vehicles by heavy and frequent rains.

4. The climate is unhealthful, and unless men from the north are well fed, suitably clothed, securely sheltered, and furnished with boiled water for drinking purposes, they are almost certain to suffer from calentura, the characteristic fever of the region, as well as from yellow fever and dysentery.

This, in the briefest possible summary, is the information that General Shafter had, or might have had, before he sailed from Tampa. What preparation did he make to meet the difficulties suggested by this knowledge, and how far is the influence of it to be traced in the organization and equipment of his command?

Take, first, the problem of disembarking an army of 16,000 men, with the supplies necessary for its maintenance, on an unsheltered coast.

In 1847, when General Scott had in contemplation the landing of an army of 12,000 men on the open beach at Vera Cruz, he caused sixty-seven surf-boats to be built for that particular service, each of them capable of holding from seventy to eighty men. Every detail of the disembarkation had been carefully considered and planned; every contingency that could be foreseen had been provided for; and the landing was successfully made in the course of two or three hours, without a single error or accident.

When General Shafter sailed from Tampa, on the 14th of June, with an army considerably larger than that of General Scott, his equipment for disembarkation on an exposed, surf-beaten coast consisted, according to his own report, of only two scows! One of these went adrift at sea, and the loss of it, the General says, "proved to be very serious and was greatly felt." I don't wonder! Two scows, for an army of 16,000 men and ten or fifteen ship-loads of supplies, was a sufficiently economical allowance; and when that number was reduced by half, and a whole army corps became dependent upon one scow, I am not surprised to learn that "the disembarkation was delayed and embarrassed." There is a reference in the report to certain "lighters sent by the Quartermaster's Department," and intended, apparently, for use on the Cuban coast; but when and by what route they were "sent" does not appear, and inasmuch as they were lost at sea before they came into General Shafter's control, they can hardly be regarded as a part of his equipment. All that he had with him was this flotilla of two scows. I heard vague reports of a pontoon train stowed away under hundreds of tons of other stuff in the hold of one of the transports; but whether it was intended to supplement the flotilla of scows, or to be employed in the bridging of rivers, I am unable to say. I do not think it was ever unloaded in Cuba, and I am quite sure that it never was used.

The almost complete absence of landing equipment, in the shape of surf-boats, lighters, and launches, eventually proved—as I shall hereafter show—to be disastrous in the extreme; and if the navy had not come to the rescue, at Baiquiri and Siboney, it is not at all certain that General Shafter could have landed his army. In a telegram to the War Department dated Playa del Este, June 25, he frankly admits this, and says, "Without them" (the navy) "I could not have landed in ten days, and perhaps not at all."

Now, it seems to me that the responsibility for this lack of boats—which came near ruining the expedition at the outset, and which hampered and embarrassed it for three weeks afterward—can be definitely fixed. The difficulty to be overcome was one that might have been foreseen and provided for. If General Shafter did not foresee and provide for it, as General Scott did at Vera Cruz, he,

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manifestly, is the person to blame; while, on the other hand, if he did foresee it, but failed to get from the War Department the necessary boats, the Department is to blame. The committee of investigation which is now holding its sessions ought to have no trouble in putting the responsibility for this deficiency where it belongs.

Boats, however, were not the only things that were lacking in the equipment of General Shafter's army. Next in importance to landing facilities come facilities for moving supplies of all kinds from the seacoast to the front—or, in other words, means of land transportation. In his official report of the campaign General Shafter says: "There was no lack of transportation, for at no time, up to the surrender, could all the wagons I had be used." If I were disposed to be captious, I should say that the reason why the General could not use all the wagons he had was that a large number of them lay untouched in the holds of the transports. He might have said, with equal cogency, that there was no lack of food, because at no time could all the hard bread and bacon in his ships be eaten. The usefulness of food and wagons is dependent, to some extent, upon their location. A superfluity of wagons on board a steamer, five miles at sea, is not necessarily a proof that there are more than enough wagons on shore. When the army began its march in the direction of Santiago, without suitable tents, without hospital supplies, without camp-kettles, without hammocks, without extra clothing or spare blankets, and with only a limited supply of food and ammunition, there were one hundred and eighteen army wagons still on board the transport Cherokee. When they were unloaded—if ever—I do not know, but they were not available in the first week of the campaign, when the army began its advance, and when the roads were comparatively dry and in fairly good condition. It must be observed, moreover, that transportation is not wholly a matter of wagons. Vehicles, of any kind, are useless without animals to draw them; and General Shafter does not anywhere say that he had a superfluity of mules, or that he could not use all the horses he had. It was in draught animals that the weakness of the quartermaster's department became most apparent as the campaign progressed. There were never half enough mules to equip an adequate supply train for an army of sixteen thousand men, even if that army never went more than ten or twelve miles from its base. If it had been forced to go fifty miles from its base, the campaign would have collapsed at the outset.

General Shafter seems disposed to attribute the difficulty that he experienced in supplying his army with food to the condition of the roads, rather than to the lack of mules, packers, teamsters, and wagons. In an interview with a correspondent of the Boston "Herald" at Santiago on the 25th of August he is reported as saying: "There has been some question concerning the transportation facilities of the army. The facilities were all there, and the transportation equipment provided was all that it should have been; but our difficulties were enormous. There was only one road; to build another would have taken two years. The nature of the country, the weather—all these things helped to disorganize this department. The use of wagons was almost impossible. The pack-train, as a matter of fact, did the real service. I had not, at first, thought the pack-train would be of service; but if it had not been there, I do not know what the army would have done for food. The roads were practically impassable. With the bridges down, the wagons could not be worked. I had a great deal of concern when we were only able to get up one day's rations at a time, but as soon as we were able to get a few days' rations ahead, we knew we were prepared for anything."

It is hardly accurate to say, without qualification and without limitation as to time, that the "roads were practically impassable." They were unquestionably very bad, and perhaps impassable, at the last; but before they became so there was ample time to take over them, with a suitable supply train, all the tents, cooking utensils, clothing, medical supplies, and provisions that the army so urgently needed but did not have. The road from Baiquiri and Siboney to the front did not become impassable for loaded wagons until the end of the second week in July. For ten days after the army landed it was comparatively dry and good; and for ten days or two weeks more it was at least passable, and was constantly traversed, not only by pack-trains, but by wagons with loads.

Captain Henry L. Marcotte, a retired officer of the Seventeenth Infantry, who went with General Shafter's army as correspondent for the "Army and Navy Journal," describes the condition of the road as follows:

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"The road from Baiquiri to Siboney, about seven miles, leads over the foothill slopes of the mountain ranges and crosses a winding stream several times during that distance. The road-bed, being mostly of rock, and well shaded by tropical growths, with good water every few hundred yards, made the journey for the Gatling battery a picnic without obstacles. From Siboney to [a point] near El Pozo, the road was as good as [from Baiquiri] to Siboney, with the exception of one part. This, with five minutes' work, was made passable for the battery and for the three army wagons which the quartermaster's department had ventured to send out. In fact, the road, all the way to Santiago, proved equal to most country roads, and there was not the slightest excuse for not using the hundred or more wagons stowed in the hold of the Cherokee to transport tentage, medical and other supplies close upon the heels of the slow-moving Fifth Corps. . . . There is a mystery about the 'condition of the road' that may remain so unless it is fixed upon as the scapegoat for the lack of transportation. . . . The condition of the road at no time would have prevented a farmer from taking a load of hay to market. . . . There was no point from Baiquiri to the trenches which could not have been as easily reached by wagons as by pack-mules between June 22 and July 18."

Captain Marcotte, as a retired officer of the regular army, is better qualified than I am to express an opinion with regard to the availability of a road for military purposes, and he does not hesitate to say that the road from Baiquiri and Siboney to the front was practicable for loaded wagons up to the 18th of July, or for a period of nearly a month subsequent to the landing of the army. During a part of that time, he says, its condition was not such as to prevent a farmer from taking a load of hay over it.

I myself went over this road from Siboney to the front four times between June 26 and July 9—twice on foot, once in an ambulance, and once in an army wagon—and my own judgment is that for ten days after the disembarkation of the army the road was comparatively dry and good. After that it became muddy and bad, but was by no means impassable, even for heavily loaded wagons, when I traversed it for the last time, five days before the surrender of Santiago. With the fall of that city the army's base of supplies was transferred from Siboney to Santiago Harbor, and the condition of the Siboney road ceased to be a factor in the transportation problem. When a dozen steamers, loaded with supplies of all kinds, anchored off the Santiago piers, on the 15th of July, the bulk of the army was within two miles of them, and there ought to have been no difficulty in getting to the troops everything that they needed.

If the road from Siboney to the front was practicable for both pack-mules and wagons from the time when the army landed to the time when its base of supplies was transferred to Santiago, and if, as General Shafter asserts, "the transportation equipment was all that it should have been, and the facilities were all there," why was the army left for almost a month without suitable tents, without adequate hospital supplies, without camp-kettles, without cooking-utensils other than tin plates, coffee-cups, and old tomato-cans, without hammocks, without extra clothing or spare blankets, and with only a limited supply of food? That this was the state of the army is beyond question.

Lieutenant John H. Parker, of the Gatling-gun battery, reports to Adjutant-General Corbin, under date of July 23, that he and his men have been entirely without tents for a period of twenty-eight days.

John Henry, of the Twenty-first Infantry, writes to his cousin in Lowell Mass., that his regiment has been on the firing-line seventeen days. For two days they had nothing at all to eat, and no shelter, and lay on the ground in puddles of water.

Ex-Representative F. H. Krebs, of the Second Massachusetts Regiment, says that for twenty-six consecutive days he had only hard bread, bacon, and coffee, and that for three days he lived on one "hardtack" a day. The soldiers of his regiment did all their cooking in tin plates and coffee-cups, and slept for two months on the wet ground, under what are called "shelter" tents, for the reason, I suppose—*lucus a non lucendo*—that they do not shelter.

Dr. James S. Kennedy, First Assistant Surgeon of the Second Division Hospital, writes from the hospital camp near Santiago: "There is an utter lack of suitable medicines with which to combat disease. There has been so much diarrhœa, dysentery, and fever, and no medicine at all to combat them, that men have actually died for want of it. Four days after my reporting here there was not a single medicine in the entire hospital for the

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first two diseases, and nothing but quinine for the fever."

Dr. Edward L. Munson reports to Surgeon-General Sternberg, under date of July 29, that "at the time of the battle of Las Guasimas there were absolutely no dressings, hospital tentage, or supplies of any kind on shore, within reach of the surgeons already landed. The medical department was compelled to rely upon its own energies and improvise its own transportation. I feel justified in saying that at the time of my departure [from Siboney] large quantities of medical supplies, urgently needed on shore, still remained on transports, a number of which were under orders to return to the United States. Had the medical department carried along double the amount of supplies, it is difficult to see how, with the totally inadequate land and water transportation provided by the quartermaster's department, the lamentable conditions on shore could have been in any way improved. The regimental medical officers had no means of transportation even for their field chests."

Lieutenant-Colonel Senn, chief of the surgical operating staff, in a letter to the "Medical Record," dated Siboney, August 3, disclaims responsibility for the want of medical and surgical supplies in the field hospitals, and says: "The lack of proper transportation from the landing to the front cannot be charged to the medical department."

Finally, General Shafter himself, in a telegram to President McKinley, dated Santiago, August 8, reports as follows: "At least seventy-five per cent. of the command have been down with malarial fever, from which they recover very slowly. . . . What put my command in its present condition was the twenty days of the campaign when they had nothing but meat, bread, and coffee, without change of clothes, and without any shelter whatever."

In view of the above statements, made, not by irresponsible "newspaper correspondents and camp-followers," but by the officers and men of the Fifth Army Corps, and in view of the confirmation given to them by the commanding general himself in a telegram to the President, it is proper, I think, to press once more the question, Why was the army left for almost a month without suitable tents, without adequate hospital supplies, without camp-kettles, without cooking utensils, without hammocks, without extra clothing or spare blankets, and with only a limited supply of food? The answer to the question, it seems to me, is obvious. The army had not half transportation enough to supply its wants. General Miles discovered this fact when he reached Siboney on the 11th of July, and he immediately cabled the War Department for more draught animals; but it was then too late to make good the deficiency. The troops were already breaking down, as General Shafter admitted in his telegram to the President, from "twenty days of meat, bread, and coffee, without change of clothes, and without any shelter whatever." I do not know how many draught animals General Shafter had; but in four journeys over the road between Siboney and the front, I happened to see only two pack-trains; one of them going forward with ammunition and the other returning without load. But whatever may have been the strength of the pack-train equipment, it was certainly inadequate, and the common practice of detailing soldiers to march into Siboney after food and bring it back to the front on their shoulders or on improvised hand litters showed the urgency of the need. Many such details or deputations came on board the State of Texas, obtained small quantities of hospital supplies or delicacies for the sick, and carried them back to the camps in their hands.

This inadequacy of transportation facilities was apparent to every one who had any knowledge of the condition of the army, and it was a subject of common talk in Siboney, in Baiquiri, on board the fleet, and in every one of our hospitals and camps. I shall try, in another article, to show how it affected the health and fighting efficiency of the troops, and how near it came to wrecking, not only the Fifth Army Corps, but the whole Cuban expedition. Suffice it to say, for the present, that General Shafter sailed from Tampa without a sufficient number of mules, teamsters, and packers to supply, equip, and maintain his army in the field. The responsibility for this deficiency, as well as the responsibility for the lack of boats, must rest either upon the War Department or upon the General in command. If the latter did not ask for adequate means of land and water transportation before he left Tampa, he is the person to be held accountable. If he asked and failed to obtain, the War Department must stand in the gap.

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The False Temperance Agitation

By the Rev. Charles W. Shields, D.D.

[The Outlook, which denounced the libelous denunciations of Princeton University, and took pains to ascertain the facts respecting the now famous Princeton Inn and to give them to the public, is very glad that Dr. Shields has availed himself of these columns for this indignant protest against the course of a class of agitators whom Dr. Howard Crosby years ago characterized as "temperance wild men." There is something to be said for total abstinence and something for prohibition; but there is nothing to be said in defense of that intolerance which denounces the moderate use of wine and beer as though it were a crime, which condemns men eminent in their Christian character without a trial, which perverts Scripture to make it command a practice which it does not require, either directly or indirectly, and which in the name of temperance manifests a spirit absolutely uncontrolled by either justice or charity.—THE EDITORS.]

A JUDICIOUS writer has said that madness sometimes becomes epidemic in whole communities. On the subject exciting them they take leave of their reason and lose all sense of proportion and congruity. In no other way can we so well account for the extraordinary agitation which has lately been raised around our colleges and universities by the political faction known as Prohibitionists. The passion, the clamor, the recklessness of these intemperate advocates of a false temperance may be likened to a fit of lunacy or intoxication. Sober-minded people have looked on, at first with amusement, then with disgust, then with irritation, and at last with indignation and dismay. Happily, the attack was too acute to last long, and a healthy reaction has already begun. The sane utterance of the last Presbyterian Assembly is a sign of returning reason in that communion. The time seems to have come to survey dispassionately the evils which this commotion has wrought, and for which its authors must now be held answerable at the bar of public opinion.

In making this survey I shall be sorry if I say anything to offend our total abstinence friends, whose noble motives I appreciate and claim to share. They are the natural allies of true temperance people in the work of reform, and their extreme measures may be needed by some classes of persons and in some parts of the country. But they too often embarrass us by their intolerant zeal and censoriousness, and at last have made it necessary to take up the unwelcome task of discrimination and protest. Nothing will ever be gained by telling only half the truth in regard to this matter because the other half has become unpopular through a long course of misrepresentation.

At the outset, I need scarcely say, the cause of good journalism has been injured by this agitation. A disreputable paper, which even the secular press did not at first notice, has been admitted to a hearing in the editorial columns of certain religious journals. Its libelous charges against respectable people have been accepted as presumptively true, and their good names dragged in the dust from the Atlantic to the Pacific coast. And then they have been coolly invited to overtake and counteract the widespread defamation. It is too late. The mischief has been done; and the responsibility for it rests mainly on those religious editors who have practiced this kind of journalism, or have stood silently by while Christian character was assailed in the household of faith.

The cause of the higher education has been injured by this agitation. Our chief seats of learning have been depicted as scenes of drunkenness and debauchery, and the confidence of parents and guardians in their purity has been needlessly shaken. Honored Boards of Trustees, representing the highest virtue and culture, and learned Faculties, chosen with special regard to moral as well as intellectual qualifications, have been rudely interrupted in the peaceful work of education by bands of newspaper critics and ecclesiastical censors, who have grown abusive in proportion to their distance from the scene and their ignorance of the problems in hand. It may take years to undo the evil of the outrage.

The cause of true temperance has been injured by this agitation. The very word "temperance" has been wrested from its

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Scriptural sense as implying moderation and self-control. The example of John the Baptist has been preferred to our Lord's example in this matter, and, in place of that temperance which the Bible commends, the new gospel of a universal abstinence has been preached, which, if it could be maintained, would be as unscriptural, unreasonable, and unnatural as universal celibacy or universal asceticism in any form. And this doctrine of false temperance has been based on false interpretations of Scripture. It has been confounded with a mere ceremonial abstinence practiced by some early Christians who fancied that wine or meat, after it had been offered in pagan worship, became profane and compromising if used as an article of food. The recommendation of St. Paul to abstain from such meat and wine, as every scholar knows, was a concession to the superstitious scruples of these weak brethren, and had no reference to their use of ordinary meat and wine or to their supposed danger of falling into gluttony and drunkenness. Abstinence from wine as an intoxicant could not possibly have been in his mind. Nor can his generous words, so much abused, "It is good neither to eat meat, nor to drink wine, nor anything whereby thy brother stumbleth, or is made weak," be appropriated by the total abstainers of our day. There is not in the whole New Testament a single instance of such vicarious or exemplary abstinence for the sake of a weak intemperate brother. On the contrary, so far from countenancing this ethical fallacy, the same Apostle officially advised a clergyman to cease from abstinence and practice temperance, to "drink no longer water, but use a little wine," on account of its tonic properties. We know, too, that the model of all temperance, our Saviour himself, by his first miracle, deliberately departed from the practice of the total abstainer of his day, John the Baptist. Had he intended to exemplify total abstinence from intoxicants, it is not conceivable that he would have turned water into wine for the enjoyment of wedding guests, or handed down to us a cup of wine as a symbol of the highest spiritual blessings in the Holy Supper.

It would seem impossible to mistake these plain teachings of Christ, but the agitators have strangely confused them in various ways. They have raised a distinction between "fermented" and "unfermented" wine which scholars do not find in the Bible. They have discovered Syrian wines which were unknown to St. Peter or St. Paul. They have claimed the authority of well-known divines, like Witherspoon and McCosh, who were simply temperate without being abstinent. They have depreciated the exemplary temperance of our Lord as antiquated and misleading; and have dared to falsify the emblematic chalice which he bequeathed as the New Testament in his blood. They have even enjoined total abstinence as a term of communion. The result is that many good people can no longer discriminate between Scriptural temperance and total abstinence.

As to the effort to put total abstinence upon a scientific basis, I have said nothing, for the reason that science has not yet spoken its last word upon the subject. Hitherto, experience has shown that alcoholic drinks in excess are injurious to all persons; that in moderation they are beneficial to some persons; and that many persons, especially the young, do well to abstain from them usually, not because they are sinful or poisonous, but for various prudential reasons. That certain liquors, as now vended, are deleterious and promote drunkenness, is an argument for better sanitary laws and temperance regulations, but not for indiscriminate abstinence and prohibition. Much light may yet be shed upon these questions by the scientific investigations and publications of the "Committee of Fifty on the Drink Problem," of which I have the honor to be a member.

The cause of moral reform has been injured by this agitation. The false ethic upon which Prohibitionism proceeds—that virtue can be secured without temptation; that natural appetites must be extirpated rather than controlled; that the abuse of a good thing requires its disuse; that the grace of temperance can be produced by legal coercion; that men can be made sober by the Legislature and an abstinence millennium be brought about by Act of Congress—this false ethic has been persistently imposed upon the public mind. Its propagandists have not only diverted the Church from her proper work of reforming the intemperate by the social, moral, and religious means suited to her spiritual nature and mission, but they are trying to inflict prohibition upon temperate communities as if they were composed of drunkards. Because they could not enforce their impracticable views in the borough of Princeton, they have denounced good

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citizens who comply with our only existing laws for abating the saloon nuisance; have vilified temperate people engaged in an effort to check the evils of intemperance; and have thus divided the ranks of reform in front of the enemy. They now stand arraigned before a discriminating public, not only for meddlesomeness and detraction, but for blindly hindering the work of temperance reform throughout the country as well as in our colleges and universities.

The cause of religious liberty has been injured by this agitation. The sacred right of private judgment has been overridden by the worst form of intolerance. For a discreet act of indorsing an inn license, which was to be controlled by Christian men and was not contrary to any law of God or man, civil or ecclesiastical—for this discreet act church members in good standing have been recklessly defamed by ecclesiastical bodies, on mere newspaper evidence, in advance of any investigation, without a private conference, without a public hearing, without regard to loyal services in the past, without even the fraternal words which are conventional, not to say Christian, in clerical assemblies. Such detractors could only be met as St. Paul met the false brethren to whom he "gave place by subjection, no, not for an hour."

Lastly, the cause of pure religion has been most grievously injured by this agitation. The scandal has been exhibited to the world of one set of Christian people openly traducing another set of Christian people whose character was above reproach. Unhesitatingly it may be affirmed that the twelve petitioners for the Princeton Inn license are as reputable as any twelve Prohibitionists that can be found in the whole country. To be so much as named with some of them would be an honor and a privilege. Nearly all of them are communicants, and some of them are active in works of charity and religion. Yet these Christian men and women have been publicly charged with direful guilt by a venerable clergyman in a Presbyterian journal, and elsewhere maligned in terms with which I will not soil this page. So the Divine Master himself, by certain religious teachers of his day, was reviled as a glutton and a wine-bibber, a friend of publicans and sinners. But still is wisdom to be justified of her children.

These are some of the injuries which a false temperance agitation has wrought in the midst of our churches and in full view of civilized society. It remains to be seen how the friends of true temperance will rescue the cause from such scandals and promote it by more Christian methods.

The Passing of Mispronunciation

By Jane Marsh Parker

NOW that pronunciation drills of various kinds and degrees of severity are increasing in popularity, while manuals for the correction of words often mispronounced are in notable demand, with pronunciation games of all kinds, the passing of mispronunciation seems fairly in sight—that day when it may be said no longer, "English pronunciation is what it is, not what it should be."

That the commonest words in our language are often mispronounced, and that by those who are not illiterate or lacking in culture, none will deny; and few there be, if any, who do not occasionally, at least, make mistakes in pronunciation. How to correct the mistake of another, and how permanently to abide in a state of correction, are of all things hardest to learn, by some never at all. John Kemble, it will be remembered, would correct anybody's pronunciation anywhere and at any time—even that of the first gentleman of Europe, who would persist in saying "Lunnen," etc., all the same. "I will be greatly *obleeged* if you will take a pinch," said the King, presenting his snuff-box to John Kemble. "It would become your royal mouth better to say *oblige*," returned Kemble, promptly—his last chance, of course, of dipping his fingers in his Majesty's snuff; and hard it was, no doubt, for King George to refrain from boxing his ears. Tactfulness in the correction of mispronunciation and graciousness in the acceptance of the same are the gifts of very few.

"You *would* understand," said a famous Doctor of Divinity when somebody declared that he could not understand why the Doctor

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slipped into the mispronunciations he sometimes did when carried away in discourse, "if you had gone to school with me in my early childhood. Then you, too, would have to keep on the lookout lest caught saying *Phil*-emon, and even 'Axerpostuls.'" Very amusing was the Doctor's recitation of the books of the Bible as he was taught to sing-song them in the opening exercises of the country school-house—"Jenny-*sis*, Exy-*duss*, Levitty-*cuss*"—almost every word a gross mispronunciation, a source of mortification for his after years.

"I see no way for you to escape the humiliation of mispronunciation," was the advice given to a young preacher (who had begun a sermon with "I *srink* from *okkepying* your time with what you may consider a tirade against this effort to *ce*-ment two factions," etc.), "but to give up speaking extempore entirely, taking care to mark with blue pencil every word you are likely to mispronounce." "But is not fer-*ver* of more importance than pronunciation?" asked the preacher. "Fer-*ver* never can be," was the reply; "you stick to the blue pencil, young man."

We are told that what is called the visual memory has a trick of acting independently of the auditive memory at times, particularly with persons who have acquired the habit of mentally pronouncing as they write or read to themselves. This explains many flagrant and amusing blunders in pronunciation—that of a scholarly recluse, for instance; a true story, hard as it is to believe—who slipped into "Ash-heels" (Achilles) when lecturing upon the "Iliad," because he had so pronounced the name when, as a boy, he read Pope's translation of the "Iliad." George T. Lanigan longed for the day when singular verbs and plural nominatives would lie down in peace together with almost anything in the way of a conjunction to lead them—a trifling wish to that of some of us, bewildered among conflicting authorities on pronunciation—grievously afflicted, in short, by sudden seizures of utter indecision as to the correct accent of words never disturbing us before. When one has reached this point, and is forever consulting authorities, with little abiding relief, and is conscious, moreover, that the habit is becoming pronounced of listening, no matter what the speaker, the subject, or the occasion, mainly for slips in pronunciation, or for something new in accent or inflection, then, surely, the pursuit of what has become a fad had best be suspended, at least for a season.

The faddist with a mission for the correction of mispronunciation is becoming conspicuous; unfortunately, he (usually she) is not always as agreeable as might be. That Faddist may be nonplused occasionally by ready *sang-froid* is shown in the story of Lord Erskine's encounter with him when, as a young barrister, in the midst of an eloquent plea, he used the word *cu*rator, pronouncing it according to Scotch usage, the accent on the first syllable.

"Cu-*ra*-tor, if you please, Mr. Erskine," broke in the judge. "A Latin word with a long penult."

"Thank you, my lord," was the quick retort. "I bow to the authority of so distinguished a se-*na*-tor and o-*ra*-tor as your lordship."

"You should say to-*mah*-toes," said Miss Faddist to one who asked for to-mā-toes.

"Surely," was the cheery response; "and some po-*tah*-to, if you please."

When Faddist is a stickler for the "English-pronunciation-you-know," his opportunity for aggressiveness is greatly enlarged. Having lived in *Awl*-bany for many years, he goes to England, and returns to establish the fact that the name of the city is *Al*-bany and must be so called. So, the faddist of the American branch of the St. John family returns from Canada a *Sin-Gin*, to the great discomfort of his house and friends. Another case is that of an old resident of *Mi*-lan, Dutchess County, to whom, late in life, it was revealed that she lived in Mi-*lan*, and who at once took up the mission of making her townspeople adopt the new pronunciation.

The wonder is, taking Americans as a people, that their pronunciation is as correct, on the whole, as it is. The assimilation of foreign languages has had much to do with many established corruptions of our mother tongue; and we must not forget how recent it is that local pronunciations were each a law when established, and that mispronunciation, particularly in geographical names, was, not many years ago, a part of the training received in many schools, while mispronunciation of Scriptural names was graven deep upon the memory by preachers of the Gospel. Some of our grandfathers were talking of the *Pot*-omac when the Civil War began; and how long is it since we were accustomed to hear, in sermons and Bible readings, of *Arry*-mā-thea, *Mag*-de-leen, *Geth*-semāne, and *Beel*-ze-bub?

Tristram Shandy used to wonder that an

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uneducated man like his father, who knew nothing of the rules of logic, "not so much as the names of his tools," could reason as logically as he did. Frederick Douglass, in less than ten years after graduating from slavery to the editor's chair and the lecture platform, was seldom known to make a slip in his pronunciation, or to lapse into the idiom of the plantation; but those who knew him best in those first years of his freedom well remember his unflagging vigilance in speaking even in ordinary conversation, accounting for his emancipation so soon from the dialect of servitude and ignorance—an emancipation far more wonderful than his escape from slavery. Sometimes, in recalling old experiences upon the Maryland plantation, he would speak in the *patois* of his mother's race—that of his unhappy childhood—and never was he more impressive and individualized. Of an old university professor—a severe disciplinarian in correct English—it is told that when he lay upon his dying bed he babbled of lay-locks and vi-lets and pi-neys, his broad a's quite forgotten and discarded, with much that else he had enforced in the class-room and elsewhere.

All in all, the day seemeth still far off—a day some of us have no longing whatever to see—when a precise uniformity of correctest pronunciation shall have been established, with promise of perpetual maintenance, as a result of the evolution of this rapidly increasing and popular movement for the preservation of English undefiled. By all means let a majority pronounce perfectly; let us see to it that we do ourselves, of course; but let it not come to pass that nobody ever mispronounces at all. Spare unto us the brakeman's cry of U*ti*-ker on the New York Central and the newsboys' version of famous names, and a great deal more that lends a charm to certain localities. Pronunciation drills, pronunciation games, etc., etc., are capital things and must be promoted at any cost, and Faddist, even though he call us down on an accent in the midst of our best story, must not be snuffed out; but what will life be like in that far-off day when correct and uniform pronunciation shall cover our English-speaking land even as the waters cover the sea?

The Author of Our Faith[1]

By the Rev. John Clifford, D.D.

I CALL your attention to a part of the second verse of the twelfth chapter of the letter to the Hebrews: "Looking unto Jesus, the author and finisher of our faith." These familiar words form part of the language of a persuasive and pathetic appeal for Christian steadfastness. The Hebrew disciples are in the greatest possible peril. Temptations crowd about their path as followers of the new leader of Christianity, Jesus Christ himself, like vultures about carrion. Some of them, fired by intense, all-mastering devotion to the Lord Jesus Christ, take joyfully the spoiling of their goods, knowing that in heaven they have a better and more enduring inheritance. Others are nigh to a breaking heart in consequence of the pressure and multiplicity of afflictions. All are living a menaced life, as this writer well knows. Therefore he seeks to fire their consciousness with warning, to ply their reason with cogent arguments, to stir their imaginations by historic and patriotic illustrations, to cheer their hearts by the brightest and most helpful promises, so that he may constrain them to the bold facing of all consequences of the acceptance of Jesus Christ, and thereby make them so steadfast that in the end they shall come off more than conquerors through him who loved them and gave himself for them. Every passage throbs with intense urgency. One can feel the pulse-beats of the heart of the writer. He knows his readers. He is familiar with their experiences. As he passes from passage to passage one realizes how each sentence palpitates aglow with actuality, with passion, sympathy, courage, and intense urgency. He gives to them three bits of advice. First, he says, Draw near to God, even unto the holiest of all. Communion with the eternal Father is the secret of perpetual safety. The man who never lets go the hand of God will find himself proof against ten thousand temptations. He who is steadfast in prayer will discover that temptations do not ensnare him, that the deceitfulness of riches does not

[1] A sermon preached at Tremont Temple, Boston, on September 18. Reported stenographically by Martha Hopkins.

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ensnare him, that the burdens of poverty do not crush him, that the cares of this world do not fret him, and that the poisoned arrows of the enemy do not get beneath his skin. Faith in the living God, expressing itself in constant communion with the Father of our spirits, is the way to hold up, to hold on, to hold out, even to the end. But he who has said, Draw near to God, adds the injunction, Do not draw back; face your foe; never surrender; stand to your guns. Whether the path be sunny or cloudy, whether it be rugged and steep like an Alpine height, or charming as through enchanted land, hold on your pilgrimage. The Christian religion has infinite advantages; but it requires pluck, daring, grip in the man who professes it, who holds it. It is a jewel absolutely priceless. It is worth dying a thousand deaths to keep it. Hold fast, then, the beginning of your confidence, says this writer, which hath great recompense of reward.

It is a good thing to make a good start in love, to make a good start in war, in business, in the pilgrimage of life. It is of infinite advantage to make a good beginning, to get on to the right path, the one best path which, Carlyle says, there is for every one of us. By making a good start you have banked up treasures of infinite interest; and you ought not to play the fool by going back on the start and surrendering that to which you have a right. You Hebrews have made a wonderful start by choosing the new faith—the faith of Jesus Christ—do not go back upon your past by being cowardly. Stand to; toe the line; as the call comes to march, go forward. Never despair; notwithstanding the difficulties in your path, you will conquer. It is a good thing to begin, but it is a despicable thing to go back upon your beginning. It is as if a victorious army, having routed the enemy and having crowned itself with imperishable victories, should throw all back again. A sculptor had worked long on the marble; and it was revealing the wealth of industry and abounding genius. He was at the close of his work; it seemed to him he had finished it. He lay down by its side on a cold, frosty night. He awoke suddenly, chilled through. His first thought was that the statue was in danger. He took off his garment and clothed the statue with his robe. In the morning the sculptor was dead; but the statuary lives to-day and proclaims self-sacrifice and pluck, as well as genius. It is in that temper that we have to fight the Christian fight. Unless we add to prayer fortitude, steadfastness, and courage, our souls will draw back, and God will have no pleasure in us. Hold fast, therefore, says the writer, the beginning of your confidence. Remember what your faith is—the mightiest instrument it is possible for men to wield, the best tool we can have in our hands. By faith men have become as sure of God as of themselves, though they saw him not; they have bridged over the chasm between life and immortality, and have marched across it without a blench of confidence or a tremor in their hearts. Faith has secured for us the greatest aristocracy the world has ever had; it is the builder of the spiritual aristocracy of mankind. It makes the men who make the world, and, having made them, they stand out like carbon points all along the dark history of humanity, flashing out brilliancy upon bewildered wanderers, alluring them to march in their way. They are like fragrant lilies, sending out perfume to sweeten the tainted air.

The eleventh chapter of Hebrews is itself but one chapter out of the story of the Lord's great people—men of the generation of his children. It gives us the pictures of those dead but sceptered sovereigns who, as Byron says, still rule our spirits from their urns. There is nothing God delights in like venture for right, goodness, and humanity; and these are men of whom God is not ashamed. Think of it—God to be proud of anybody! Yet the man who has faith in God and in right—in God as revealed in his Son—is a man of whom God, the infinite and only Father of us all, is not ashamed. Nay, he delights in him. In looking into this gallery, what see you? There is the portrait of Rahab, the harlot, hanging beside the very picture of Abraham, for Rahab forecast the eternal social progress of the world, and saw in Israel the men whom God was leading to the redemption of mankind; close by is the portrait of Jephthah, in spite of his superstition ranking near to that of Moses; and, although Jacob was himself soaked through with greed, he is put into this gallery along with Joseph, who forecast Israel's future, and commanded that his bones should be carried to the land where Israel was to be glorified. God is not ashamed of men of this boldness; he delights in them. This writer is so captivated by the splendor of these lives that he would fain go on—still on; but he says, I must hold; I have taken too much time

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already. I cannot tell you of Gideon, of Samson, of David, and the prophets; I must make the ground clear to introduce the one all-conquering, all-crowning figure, Jesus Christ, so that you may look off from these men (that is the meaning of the original, as you know), so that you may look off from these men on to Jesus Christ, the Prince of believers, the perfecter of faith, the typical believer, who, as James shows what faith is and what faith can do, stands out as a pattern believer.

But is this what the writer means? Am I presenting his entire thought? Is this the teaching of the Spirit in this passage? Is the secret of steadfastness found in looking upon Jesus simply as a believer, the first Christian going in front, the Prince, the Captain marshaling his host, taking them forward to ultimate triumph. I maintain that it is. Perhaps you are ready to say that the catalogue of believers is already completed in the prior chapter. I admit this; but is not the writer's method after this fashion—that of leading us by a detour into the presence of the Lord Jesus Christ, just as a guide taking a party through Italy and showing Rome and Florence reserves for the crowning of all the greatest Gothic achievement on the planet, the Milan Cathedral? Just as a preacher will now and again start at a point distant from his text, thus preparing his hearers for a more complete comprehension and appreciation of the contents of the text itself, so this writer takes us through the roll-call of illustrious Hebrew believers that he may carry his readers along step by step; then, brushing all away, leave disclosed the great unique believer, Jesus Christ, bidding them look straight off from all else up to heaven, to the Lord himself; for the word translated *author* scarcely means that; in another place it is translated captain. It means prince, leader, chieftain of a host. You know very well that the man who leads an army must win his spurs in the ranks. So Jesus Christ was himself one of the disciples, bone of their bone, flesh of their flesh, heart of their heart, thought of their thought, and faith of their faith, completely one of them, brother from the center to the circumference. Therefore is it that Jesus Christ is pictured for us here as being our pattern believer in surpassing energy of his faith, in fruitfulness, in marvelous inspiration. If you doubt for a single moment the veracity of my exposition, I ask you to glance back at the whole epistle for a moment. A brief survey will be sufficient. The key to it, as you know, is the supremacy of Jesus Christ, of his authority—not an outward authority, but an inward spiritual authority of influence, of character, of service; and the letter starts with a description of Jesus as the express image of God, as the utterance, full, eloquent, complete, of the eternal Father. Then it proceeds to contrast him with angels, with Moses, with legislators, with priests, then with believers. There are four stages as you pass from point to point. Christ is greater than all the angels, for God has anointed him with the oil of joy above his fellows, because of his love of right and hatred of iniquity, his devotion to justice and self-sacrifice to secure it. Moses is a great man, a builder in the house of God, and founder of the first Israel; but Jesus Christ is greater. Moses is simply a delegate, a representative; he is lawgiver. Jesus Christ, from the bosom of the Father, the only begotten Son, coming out of divinest influences, builds the new Israel as Moses did not and could not build the old.

Israel is remarkable for its priesthood. In the Hebrew succession a greater priest than Aaron there was not; but Jesus Christ is greater than Aaron. Outside the Hebrew priesthood there was no one greater than Melchisedec; but Christ is greater than he, for Christ has received an unchangeable priesthood. He is priest forever. He is priest of humanity in the far-back past—in the far-away future. Unto the uttermost he saves all who come unto God by him. From the lofty height of angels down through and among legislators, then among priests, the writer comes to the great believing host who made Israel what it was, the men who stood at great social crises, who acted as saviors, judges, prophets, leaders; and, having brought them in front, he introduces Jesus Christ and says, Look off from them; look higher than Melchisedec, higher than Moses, higher than the angels; fix your gaze upon Jesus, the greatest of all.

By faith Jesus Christ suppressed temptations of making utterance and dwelt in the valley's silence for eighteen years after conviction had reached him that he must be about his Father's business. Contemplation of this fact would set a new estimate upon silence—upon our eagerness to get to work, to shirk preparation, to be free from discipline and toil that make the work mightier after preparation has been accomplished; it would set in a new light these long years of

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silence in the history of the man whose work has stood as that of the most perfect worker the world ever knew. By faith Jesus Christ heard the call of John the Baptist, and plunged at once into the baptismal waters; and, accepting him as the herald of the new revelation, he went forward. By faith in his cause and in the cross, Jesus entered into combat with the devil in the wilderness; he fought and fought until he won. By faith in God as leader and father, Jesus Christ confronted the conventionalism, priestism, and traditionalism of his day; and although he had to die in the fight, he was prepared to do it. By faith Jesus Christ selected a few men as followers, leaders, disciples—not among the cultured and great, not among men of distinction, but men unbound by prejudice, men ready in their love of light to open all the windows of the soul to the light, from whatsoever quarter it might come. By faith Jesus Christ carried his cross, and when he died still had a parable on his lips concerning the death of the corn and the upspringing harvest. By faith this self-same Jesus, risen from the dead, looked into the faces of the disciples, and said, Go! Go where? Into all the world, and preach the gospel to every creature. Why, there never was a believer like Jesus Christ! There never has been one with faith like his. Abraham was a great believer, but he told two or three lies to escape a whipping. When pushed in the matter with his wife, he had the cowardice to say, She is my sister, exposing her, manlike, and protecting himself. Moses' was a man of faith. Scarcely ever has there been one among men that has shown greater daring and venturesomeness than he did; yet Moses spoke unadvisedly with his lips, and thought the dynamite of man's anger might work out the righteousness of God. There is Jeremiah; no one spoke so boldly unto God with speech that seems almost to us as though it were blasphemous in God's presence; but Jeremiah cursed the day of his birth, and wished the slow-footed march of death might be hastened so that he might be freed from the burdensomeness of life. But he—Jesus Christ—did no sin, neither was guile found in his mouth. He can look the Jews in the face and say, Which of you convinceth me of sin? Where is the man who can do it? Let him step out; I will face him. There never has been a believer like Jesus Christ. If you want to see what faith can do—what it has done—look off from your fellow-men and look on to Jesus Christ. Consider him, the pattern believer.

If you are in quest of God and want to spell out his name; if you desire to put your finger upon the divine pulse and know how it beats toward you, lay hold of the hand of Jesus; for God, the whole God, was in Christ reconciling the world unto himself and imputing unto himself their trespasses. Whosoever wants to know God, let him consider Jesus as a revealer of God. Whosoever is burdened by sin and desires to leap as a hart, let him consider the Lamb of God who takes away the sin of the world. But let the man who is a Christian and wants to know what his faith should do, what sort of a man it should make. or what sort of a woman, let him consider Jesus; look upon him as a believer and see in the soaring heights to which his faith carries him the possibilities of every individual regenerate soul.

It is equally important that we should know something (if we can get at it) concerning the contents of Jesus Christ's faith as well as concerning its energy; for what a man believes—its truth, its reality, the harmony of that fact—determines what a man is, and is the measure of what he can do. A false faith tends to make a false life. The presence of error, although it may not invalidate altogether, will, to a degree, interfere with the free working of what is true in his conceptions of God and his Gospel. Therefore we want to know what Jesus Christ believes, not simply how. It is not difficult to know what the elders believed. They saw nature as a great open Bible; they believed in God as the creator of the universe. Abraham heard the message, I am the Lord God, the Almighty: walk thou before me; be thou perfect. Moses heard from the innermost part of the bush the message of the eternal God, the persisting ruler of our lives, and he went forward through the forty years' service steadfastly in consequence of that revelation. Isaiah beheld God in the glory of holiness; he saw the true persisting holiness of human nature; and he did his work with greater courage and steadfastness in consequence of that vision. What did Jesus Christ believe? You can guess, if you can do no more, even from the chapter in which my text is found; for the writer proceeds at once to rebuke the Hebrew Christians for want of full confidence in God as a Father, shown by their refusal to be patient when he was shaping their characters by trial. They are bidden in

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frank exhortations to accept his chastening as a sign of his love, as an evidence of his care, his purpose to make them like himself. In short, the central fact of Jesus Christ's faith was this element: God is my Father. That was the Gospel of Jesus; there is the core of his belief. He starts there, with that expression of his confidence, and throughout the Gospels you have him constantly reiterating that great truth, God is my Father. He expresses it in his twelfth year. It is the star that shines out in his life. When he begins his work and men quarrel with him and say, He is working in the wrong way, at the wrong time, Jesus Christ answers, My Father worketh hitherto and I work. His toil seems to be overtaken by defeat; the clever people will have nothing to do with him; the people of culture pass him by as though he were an ignoramus. What is Jesus Christ's consolation at that hour? Just when defeat comes down like an avalanche, Jesus answered and said, I thank thee, O Father, because thou hast hidden these things from the wise and prudent and hast revealed them unto babes; and when the cup is in his hand in Gethsemane's garden, and it is filled to the very brim and running over, and he is tempted to let it go, he begs the Father to enable him to grip it more tightly, and he says, Not as I will, but as thou wilt. The man who believes in God as Jesus Christ did will be steadfast though he has to carry the heaviest cross and has to be put upon it and crucified. I know nothing that has such founts of consolation, such inexhaustible sources of strength, as this conviction; the Father in heaven is my Father. He is ruling the life of the world, and also ruling my life for redemptive and regenerative purposes; and all that happens to me shall work together for good, for I am his child.

Integral to Jesus Christ's faith, and quite as essential as this conception of God as his Father, is the view that every man is his brother. He likes to name himself the Son of man; there is no phrase he uses so much. Many illustrations abound in all the Gospels. I will take one. We have had it this morning. It was in the Lord's prayer. Note how Jesus Christ teaches there the brotherhood of man: Thou, when thou prayest, enter into thy closet—into the innermost chamber—and when thou hast shut the door and the world is outside—what say? You are alone, remember; there is nobody there beside yourself and God. When thou hast shut the door, say what? *Our* Father, forgive *us our* sins; deliver *us* from evil. Why, I am alone; there is nobody there but me. Ah, but my heart is big enough to bring in the whole world. Some of us have hearts big enough to bring in the wife; we should suffer if we did not, for if she were not blessed of God it would go hard with us. Some of us have hearts big enough to bring in the children, for if the children go wrong, we suffer more from their wanderings than they do themselves. Perhaps we bring in the Church; but even that does not come up to the measure of Jesus Christ's prayer. Forgive us *our* sins—*our* debts—lead *us* not into temptation. When first this aspect of the Lord's prayer flashed into my mind, it came like a swift rebuke for the selfishness that had got into my prayer: God be merciful to *me*, a sinner. Ah, brothers, the way to get prayer answered is to follow Jesus Christ, consider him, see what he believes.

I can only give you just this glimpse of Jesus Christ's faith; there are many more; but it would take years to expound his faith. Nay, the centuries have not done it. You can see outstanding such features as these: the supreme, absolute duty of cherishing a spirit of sweet forgivingness toward fellowmen, a spirit of justice in all relations between man and man, the priority of a spirit of self-sacrifice over every other spirit in man. If we could but get Jesus Christ's creed well, I think that would be test enough for any church. They talk about creeds, Athanasian and Nicene, creeds passed by councils. My one point is this: Give me the faith of Jesus Christ; let me know what he believed, and I will take it for my future; I will try to live according to it, make it incorporate with my aims, purposes, and plans, and look off from all others on to Jesus Christ.

May I say one word about the marvelous inspiration of this faith of Jesus Christ? Nothing affects another like faith, except the want of faith. Do you know the word panic here? We have panics in our country. What does the word signify? It means the utter breaking down of faith between man and man. What does faith itself accomplish? It accomplishes the union of man to man, the stirring up of forces in self-despairing men, quickening them to achievements of which they thought themselves absolutely incapable. Goethe said, To know that one man believes as I do strengthens my confidence. Well, for us to know that we are believing as

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Jesus Christ believes makes us invulnerable, invincible. After that I care for nobody; they may forsake, but so long as I am certain that I am holding Jesus Christ's own faith, I feel such strength from it as makes me sure of peace and progress. Wendell Phillips, like the rest of us, had sad moments; but he had a wife who, when he was at the point of vacillation, said to him, "Now, Wendell, no shilly-shallying," and on Wendell went. When George Whitefield was attacked by a mob, his wife went up to him as he was standing on Moorfields with the hissing mob about him; she said, "Now, George, play the man for God to-day." Ian Maclaren has been here. Do you know to whom you are indebted for the "Bonnie Brier-Bush"—who urged Ian Maclaren to put what he had in his drawer before the public? It was Dr. Robertson; he had faith in Ian Maclaren, and it became effective. One man's faith helps another. It is easier for us to believe in the triumph of goodness because Jesus Christ has been on this earth. When Frederick Arnold was writing the life of Robertson of Brighton, he went down to Brighton for the purpose of collecting anecdotes. Stopford Brooke had written a life of Robertson, but had put in little of an anecdotal nature, and Arnold thought there were reminiscences that might be investigated. He went into a bookseller's shop on Abbey Mall, and found that the proprietor had been used to attend on Robertson's ministry and had in his possession a portrait. He said, "Do you see that picture? Whenever I am tempted to be mean, I run into this back parlor and look at it; then, whenever I feel afraid of meeting difficulty, I come and look into his eyes, and they put new force into me." If a picture of Robertson in a bookseller's back parlor will do that for the bookseller, what may we not expect when we have the picture of Jesus Christ in our souls? There is nothing to inspire and quicken and gladden like contemplating Jesus Christ.

Jesus, still lead on,
Till our rest be won;
And, although the way be cheerless,
We will follow, calm and fearless.
Guide us by thy hand
To our fatherland!

If the way be drear,
If the foe be near,
Let not faithless fears o'ertake us;
Let not love and hope forsake us;
For through many a foe
To our home we go!

When sweet earth and skies
Fade before our eyes,
When through death we look to heaven,
And our sins are all forgiven,
From thy bright abode
Call us home to God!

Jesus, still lead on,
Till our rest be won.
Heavenly Leader, still direct us,
Still support and still protect us,
Till we safely stand
In our fatherland!

—*Count Zinzendorn.*

Parents and the Public Schools

By Charles N. Chadwick

"WHOSE child is it, anyhow?" I asked myself when a prominent teacher in one of our public schools emphatically declared that, "while she loved the child and was willing to do for it, she wanted nothing to do with its parents." The phrase "to do for it" evidently related to the school life alone. The child's home life, its duties and its pleasures, were entirely foreign to her thought. For it no plans were to be made, conditions adjusted, nor possible exceptions admitted. This conception of education, which by many would not be admitted in the abstract, is, as a matter of daily practice, too often rigidly adhered to.

"Whose child is it, anyhow?" may with equal justice be asked of the parent whose first and only visit to the school is the occasion of bringing the child to enter the school. The parent whose sense of responsibility ceases with that step cannot escape the just criticism of the conscientious teacher.

It is the object of this article to endeavor to show how just and harmonious relations may be brought about between the home and the school for the good of the child.

During the past fifteen years more or less serious attention has been given to this problem in educational circles; and it is finding its solution largely through the instrumentality of the mothers' societies which have been an inevitable outgrowth of the

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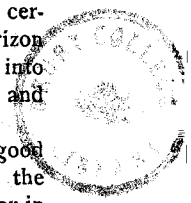
kindergarten. While existing conditions necessitate, for the present, that the family shall be represented by the mothers, there are many signs of awakening interest on the part of the fathers; and it is quite possible that these societies may soon become, in the fullest sense, parents' meetings. In connection with the public schools of Brooklyn the organization of parents and teachers into societies for child study has taken place within the past year. The movement finds its inspiration, however, in a mothers' society fifteen years old connected with one of the private educational institutions of the city. The recent development of these societies must, then, be looked upon, not as an untried experiment based merely upon theory, but as having the assurance and encouragement of a successful example.

These societies are to be distinguished at the outset from the teachers' associations which extend invitations to parents to attend meetings at which they listen to addresses and observe the work of the school as set forth for the particular occasion. The parent is thus brought *to* the school, but not *into* it. The object of the movement indicated is, on the other hand, co-operation in the fullest sense between teachers and parents. For convenience there is the organized mechanism of constitution and by-laws, officers and committees. The medium of co-operation is the friendly discussion of topics bearing mutually upon the school and the home. From its very nature this discussion holds "the window open to the child."

There are now fully organized in Brooklyn, in connection with the public schools, seven societies of parents and teachers, which meet regularly once a month, each in the school building with which it is connected. The membership, at the time of organization, varied from thirteen to fifty parents, and from two or three to twelve or fifteen teachers. A few heads of departments have connected themselves with the movement, but no higher officials as yet. Invariably the kindergartner, where there is a kindergarten connected with the school, has joined the organization. The officers and committees are selected from both teachers and parents.

Reports submitted by these societies show that the discussions so far include largely the physical conditions of home and school as well as educational topics. Among the subjects discussed are playgrounds, best mode of dusting school-rooms, scrubbing floors, contagious diseases, cigarette-smoking, good breakfast, warm underclothing, air in the sleeping-chamber, baths, home work, primary teaching, reading, books, newspapers, pictures, music, etc. In almost every case they show an effort to secure playgrounds and to raise funds for pictures for the school.

A teacher of experience who has had an opportunity to observe closely the work of these societies writes that "we learn much from the mothers, for they have had many experiences which young teachers only theorize about." This thought contains a strong argument in itself for the existence of parents' societies. But they are of yet more value to the parent than to the teacher. That interest increases with the effort put forth is a general rule of action. Thus the parent, by taking an actual part in the education of his child, is naturally led to follow up a line of thought engendered by discussion, and, under the inspiration of this stimulus (accompanying the transition from no thought on educational subjects whatever to definite thought in certain directions), he has his educational horizon broadened and deepened, and grows into vital interest in the school, the teacher, and the child.



The matter of playgrounds affords a good instance of the practical application of the scheme. Play being an important factor in the development of the child, as soon as it is understood as such in both school and home, discussion will be followed by application to existing conditions. Almost the first action of the Stuyvesant Heights Association was to secure vacant lots for playgrounds. I am reminded here of the recent erection of a public-school building in one of the less thickly settled portions of the city, where a fine piece of property adjoining the school site could have been retained for a playground, but was lost simply because no one appreciated the importance of retaining it. An association of parents and teachers, alive to the interests of the children, would have secured that playground. Another practical work for such a club is the securing of pictures and other works of art for the schools. Undoubtedly one of the finest mediums for the unconscious expansion of mind into ideals is daily association with true art in color and form. The recent effort in this direction is, in some schools, fostered by the gifts of individuals. In other schools in which the pupils have themselves contributed to a fund

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for this purpose, the results are somewhat irregular and uncertain. Regularly appointed committees from the various organizations before which this question is discussed would insure a plan and unwasted effort. These committees could at times meet as a whole; and the many sources of enlightenment open to so many individuals would naturally at last center in a definite, intelligent conception of the true proportion of art in education and the right material to be employed.

The matter of general sanitation can also be greatly facilitated by intelligent discussion on the part of the parties most interested. The practical value of organization in respect to the mutual relation of parent and teacher needs no illustration. Under existing conditions it is not possible for the ordinary parent to assert his wishes in regard to the education of his child, however subordinate they may be, much less to attempt carrying any of his own plans for that child to a successful conclusion, without exciting in school authorities the sense of interference, and, in a word, meeting with insurmountable opposition. But organization brings respect. The committee of a representative body which naturally acts with dignity and power commands the consideration and attention of the authorities, so that what the individual fails to accomplish the organization does, not only in a larger sphere, but without friction. And in this way:

By the appointment in each society of an advisory committee composed of one representative member from each standing committee, and the President *ex officio*. With this committee all criticisms, complaints, and suggestions are lodged, and, after thorough sifting, submitted to the Principal of the school and to the Chairman of the local committee for action. The advisory committee is thus the safety-valve of the plan It has been found to be very successful in coping with the hasty criticisms and ill-conceived suggestions that are sure to arise, and, by reference to it, the old objection of danger to the discipline of the school from the ill-advised interference of parents is easily met.

It is also objected that this development of knowledge in the parent means additional work for the teacher. Decidedly it does in one direction. Principals, heads of departments, and teachers will find that, when thought is once awakened, the *ipse dixit* answer will not suffice. But by the new and progressive teachers, and by the best of the older ones (who have been and are now our leaders), this additional work will be counted an additional help if the results be satisfactory. For, after all, the measure of an effort is not the time and labor put into it, but the result attained.

Another objection to the practical value of these societies is that there can be no real co-operation between parents and teachers on account of the disparity in the content of their knowledge and experience. As one mother expressed herself, "The mother feels restricted by the presence of the teachers, because they know so much more." The mothers will soon learn that it is not a matter of mere knowledge, but of mutual understanding of different experiences. Two-thirds of the burdens we are called upon to bear in our every-day life come through misunderstanding, and this truth is not inapplicable to education. The teacher who looks into the home conditions of the boy or girl under his discipline finds the solution of many a difficulty; and the mother, wearied and confused by the drudgery of daily life, may see the child in his relations more clearly through the calmer judgment of a wise and conscientious teacher.

But beyond this lies a more important result. The parent, by being brought into the school atmosphere and life, is made to *give something of himself* toward the education of his child. His contribution of thought (prepared or impromptu) upon a topic within his knowledge, and from which others receive help, becomes a power for self-development. No one comes into the abundance of life until he gives himself. Moreover, there is no one so poor nor so ignorant that his experience in living is not a gift worth giving to others. This is not a theory. The little talk of the poor Italian mother, who gets at the heart of life when she tells in broken English her experience in trying to make her child presentable for the school, is full of suggestion and help for all who listen.

This recalls another criticism of parents' societies in connection with the public school, that "it is possible only for cultured and intelligent people to get any good out of such an organization." It is only necessary to answer to this, that power, intelligence, and even culture are emphatically not the exclusive possession of a class. Furthermore, this contribution of thought from the parent is of yet vaster significance in its bearing on the

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future of the child. To thinking people the tremendous problem of the age is the relation of the individual to the State. We call ourselves a free people, without stopping to consider that we are the willing slaves of governmental control and of interminable legislation which reaches out in every direction until the State almost thinks for us. The pernicious effect of fostering in the individual a childish dependence upon the State is a matter of history. It is a serious question if free schools and free books are not in a large degree responsible for this condition of mind, which will surely pave the way for manifold political ills. The future citizen must in some way be made to realize that he *owes* the State for whatever he receives from the State, and that he must *pay* for it. This payment need not necessarily be money; it may be time, thought, work. Toward accomplishing this end there can be no more powerful influence in connection with free schools than the education in the parent of a sense of obligation for his child's education. He should learn that there is more required of him than to put the child into the hands of a teacher and leave him; that he must observe, study, discuss, and give of his own best thought.

The preliminary steps of organization are these: Let a few earnest teachers and parents meet and appoint a committee on organization, which shall outline a constitution and by-laws. Let this committee obtain the consent of the Principal of the school and of the Chairman of the local committee to hold a meeting some afternoon or evening in the school building. Notices of this meeting should be sent out to the parents and teachers connected with the school. It is well to have some one present who can clearly state the object of the meeting. Elect a temporary chairman and secretary and proceed to adopt a constitution and by-laws, inviting very free discussion of each article.

The following is a form of constitution which has been adopted by most of the Brooklyn societies:

ARTICLE I. *Name.*

ARTICLE II. *Object.*

The advancement of the mutual interest of home and school.

ARTICLE III. *Officers.*

President, Vice-President, Secretary, and Treasurer.

ARTICLE IV. *Duties of Officers.*

Such as usually belong to these offices.

ARTICLE V. *Time of Meetings.*

Once a month.

ARTICLE VI. *Standing Committees.*

Child Study, Education, Home, Literature, Science, and Entertainment.

ARTICLE VII. *Advisory Committee.*

Composed of the Chairman of the Standing Committees, with the President, ex officio.

ARTICLE VIII. *Membership Dues.*

Dues payable monthly.

ARTICLE IX. *Amendments.*

By-laws can be adopted to suit the particular needs of each society.

Each member should join one of the standing committees. The monthly meetings should be held under the auspices of the different standing committees in turn. At these meetings some one of the members should be prepared with a paper or talk, and the other members prepared to discuss the subject. In this way all are brought into active participation, and the general interest enhanced. It is also advisable to secure occasionally prominent educators to give lectures which may be followed by discussion. The meetings should be judiciously allowed to manage themselves.

The progress made during the past year is most encouraging. It is not intended that this movement shall crystallize at once into large proportions. In the very nature of things it must be a growth, not a creation. Neither is it expected that it will at first meet with general approval. The practicability of the scheme, and its real value as an adjunct to an educational system, must be demonstrated to the conservative mind.

The Borough of Brooklyn contains one hundred and eighteen public schools. The effect upon the community of an equal number of associate centers of educational activity, such as we have described, each one loyal to its own school, yet working intelligently with a thought of the common good, cannot be overestimated. Under such conditions it would not take long to lift the educational thought of the entire community to a higher plane, with more intelligent school boards, teachers of greater breadth and power, and parents wiser and more helpful. At least the partial accomplishment of this may be looked for in the near future, as the school and the home draw closer together and understand each other better, and as the child, no longer distracted, confused, or indifferent, develops more evenly through forces which move in unison.

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Books and Authors

Bismarck the Man[1]

The passion of this century for reading great men as human documents has found, perhaps, least satisfaction in the character of Bismarck. In following the great political movements of the Founder of Germanic Unity, he seems a force rather than a man. The features of his personality are obscured by the surcharged political atmosphere from which issue his thunderbolts. Gossip about him seems as much out of the question as gossip of Jupiter in the twilight of the world when schemes against the Titans were forming. Yet something approaching gossip lightens the recently published extensive memoirs of the Chancellor by his friend and official servant, Dr. Moritz Busch. This newspaper correspondent and political journalist occupied a confidential position under Bismarck for a period of twenty-five years, beginning shortly before the Franco-Prussian war. During this war he was one of that non-official staff known as "Bismarck's people," who accompanied Bismarck in his close following of the campaign. It was his good fortune to be often about the Chief's person, to dine with him frequently, to be present at interviews between him and notable people. Of this period Dr. Busch kept a diary, afterwards incorporated with full memoirs of later events, and submitted as a whole to the approval of the Chancellor. He was evidently the man to make the most of his intimacy for biographical purposes. Mingled with his sincere admiration and love of Bismarck is a kind of hero-worship more common, perhaps, in the last century than in this. He writes in a perpetual trance of homage. In contemplating the huge bulk of his hero he allows himself to shrink to Lilliputian dimensions. His delight is obvious when the Chancellor addresses him by the diminutive "Buschlein." He accepts an occasional snub as his due. Yet this dissolved condition of mind produces favorable results in his memoirs. Like Boswell, he feels that no word of the Chief is too insignificant to be recorded. In his preface he says: "A good deal of what I report and describe will appear to many persons trivial and external. My view of the matter, however, is this: the trifles with which the prætor does not trouble himself often illustrate the character of a man or his temper for the time being more clearly than fine speeches or great exploits." The theory, strengthened by Bismarck's assurance that "Once I am dead, you can tell everything you like, absolutely everything you know," has resulted in a portrait of the Chancellor more suggested than finished, perhaps, yet impressive in certain lifelike details. The political revelations of the book, however startling or interesting, are, in the main, subservient to the chit-chat that makes up this portrait, a chance word giving a clue to some quality of nature. Bismarck's total lack of the æsthetic sense, for instance, might be inferred from his expressed dislike of Apollo in a careless talk on Greek mythology. "Not Apollo, but straightforward Vulcan, would have been his man, or, better still, Neptune." The utilitarian ideal was uppermost in this great mind, in which the mere strength of the Teutonic character seems to find final expression. The shadowy regions of enchantment, not unknown to Luther, his forerunner in strength, were undreamed of by him. He carried on his work in the noonday glare of an oppressive common sense. "The conversation then turned on the dead languages," writes Dr. Busch of a certain occasion. "The Chancellor said, 'When I was in the first class at the high school, I was able to write and speak Latin very well. I should now find it extremely difficult; and I have quite forgotten Greek. I cannot understand why people take so much trouble with these languages. It must be merely because learned men do not wish to lessen the value of what they have themselves so laboriously acquired.' I ventured to remind him of the mental discipline thus provided. The Chief replied, 'Yes; but if you think Greek is a *disciplina mentis*, the Russian language is far better in that respect. It might be introduced instead of Greek, and it has immediate practical value in addition.'"

Of the Hellenic inheritance of beauty accessible through the Greek tongue Bismarck seems to have had no conception. The

[1] *Bismarck: Some Secret Pages of His History. Being a Diary kept by Dr. Moritz Busch, during Twenty-five Years' Official and Private Intercourse with the Great Chancellor.* With Portraits. In Two Volumes. The Macmillan Company, New York. $10.

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reader is tempted to imagine him booted and spurred in the streets of Athens, wondering what was the use of it all.

In this connection his opinion of Goethe is interesting: "'Well,' said the Chief, 'I could also make you a present of three-fourths of Goethe—the remainder, certainly. I should like to live for a long spell on a desert island with seven or eight volumes out of the forty.'" And again: "At lunch the Chief asked me: 'What is your opinion, Busch, of Goethe's tragedies, and of his dramas altogether?' I replied that he was less of a dramatist than a lyric poet, but that 'Faust,' setting aside the second part, was, after all, a most wonderful production. 'Yes, certainly,' he said, 'and "Goetz" too; but Egmont, the man in "Stella," Tasso, and the leading characters in the others, are all Weislingens, weak, soft, sentimental creatures—not men as in Shakespeare—always repetitions of himself, for he, too, had something feminine in him, and could only realize and portray the feelings of women.'"

But if Bismarck's sympathies and his comprehension of beauty had been less limited, he would not have been Bismarck. Enough of him remains to meet great human demands. The utilitarian bias of his mind put him in sympathy with the majority. His greatness may have been overwhelming, but it was easy of comprehension. As far as judgment is possible from records of the man, there was nothing elusive either in his political creed or in his religion. Bismarck's religion can be thus coupled with his political career, since it was an extraordinary force in his life. He was as religious as Luther, in the sense that he grappled his faith to himself with iron bands of conscience and fidelity. Furthermore, it would be assumed, without the evidence of Busch and others, that an imagination like Bismarck's, dominated by ideals of force and order, must believe in an all-powerful God.

"I cannot conceive," he says to Furstenstein, "how men can live together in an orderly manner, how one can do his duty and allow others to do theirs, without faith in a revealed religion, in God who wills what is right, in a higher Judge and a future life. . . . Why should I labor and toil unceasingly in this world, and expose myself to worry and vexation, if I did not feel that I must do my duty towards God? If I did not believe in a divine Providence which has ordained this German nation to do something good and great, I would at once give up my trade as a statesman, or I should never have gone into the business. Orders and titles have no attraction for me. . . . If I were not a firm believer in Christianity, if I had not the wonderful basis of religion, you would never have had such a Chancellor of the Confederation."

These remarkable statements are perhaps explained partially in another: "Public opinion is only too much disposed to treat political relations and events from the standpoint of private morals; the kindlier affections have as little place in the calculations of politics as they have in those of trade."

There is something primeval in Bismarck's conception of his religious duty. In his career he well-nigh embodied the necessity, the seeming cruelty, of far-reaching physical processes. The forces of his religion seem linked with the blind forces of nature crashing through darkness to some overwhelming consummation. Yet there are softer touches. In the little town of Donchery, Busch goes into Bismarck's room after the Chief has hurried from it to meet Napoleon III. at Sedan; finds there, as if just thrown down, "Daily Watchwords and Texts of the Moravian Brethren for 1870" and "Daily Spiritual Refreshment for Believing Christians." There is a certain childlikeness in this fierce spirit, recalling the fair-haired Saxon chieftains baptized in the name of the Warrior Christ.

In his daily life Bismarck's humanity was apparent. Little incidents of the Franco-Prussian campaign, recorded by Busch, leave the impression that his human comradeship could always be depended upon. He would not take a second cutlet at the King's camp-table lest there should not be enough to go round. When Bismarck's appetite is remembered, this self-denial assumes heroic proportions. At another time he said to Busch, "I asked the sentry at the door how he was off for food, and I found that the man had had nothing to eat for twenty-four hours. I went to the kitchen and brought him a good chunk of bread."

His comprehension of the needs of the flesh never forgot brandy and good cigars. Near the battle-field of Beaumont "we overtook some common soldiers, Bavarians, who had broken down on the march, and were dragging themselves slowly along in the burning sun. 'Hullo, countryman!' called out the Minister to one of them, 'will you have some brandy?' 'Why, certainly;' and

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so would a second and a third, to judge from their looks. All these and a few more, after they had had a pull at the Minister's flask and at mine, received a decent cigar in addition." At Versailles the wounded soldiers in Marie Antoinette's room suffered from the cold, because the pictures might be injured by heating the apartment. Bismarck's fierce comment, that one German soldier was worth all the trashy pictures in the place, is significant at once of his kindness and his blindness to the beautiful. His paternal feeling towards his soldiers and towards those about him had nothing of the expediency, of the dramatic necessity, of the first Napoleon, but was the outcome of his manliness, of that comprehension of simple wants and needs which forms an essential part of the German character. This humanity made him occasionally impatient of royalty and its formalities. Aristocrat though he was, he could not abide too many Serene Highnesses about him. When they did not irritate him, they aroused in him a kind of grim humor, as if Odin, between his two wolves, should chuckle to himself. Busch records that on one occasion at Versailles "the Chancellor, who had been dining with the King, joined us in the evening and complained to Delbrück of the way in which he had been beset at the King's quarters by the Princes, who prevented him from discussing something of importance with Kutusoff. 'I really could not talk to him properly. The Serene Highnesses fluttered about me like crows round a screechowl, and tore me away from him. Each of them seemed to delight in being able to buttonhole me longer than the others. . . . At last they heard that the leg or the back of an old coronation chair had been discovered in one of the other rooms, and they all trooped off to inspect the wonder, while I took this opportunity to bolt.'"

This appreciation of the comedy in which he played so serious a part is further illustrated by the famous cigar story, twice related by Busch; the incidents occurring when Bismarck formed one of the Military Commission at Frankfort. "At first only Buol smoked. Then one day I pulled a cigar out of my case and asked him to give me a light. With a look of surprise at my audacity, he gave it to me, to the profound astonishment of the other Powers. The incident was reported to the various courts and also to Berlin. Then followed an inquiry from the late King, who did not smoke himself and probably did not appreciate the thing. Thereupon the two Great Powers alone smoked for perhaps six months. Then suddenly Bavaria also appeared with a cigar, and after a time Saxony followed suit. Finally Württemberg also felt it necessary not to remain behind; but this was obviously compulsory sacrifice to dignity, for he puffed his yellow weed with an air of surly determination, and afterwards laid it down half-smoked. It was only Hesse-Darmstadt that abstained altogether, probably not feeling equal to such competition."

He had many such moments of detachment from the players and the scene, and sometimes he felt that delicate melancholy that accompanies humorous appreciation.

"He has also softer moments," writes the keen Busch, "moments of apparent or real dissatisfaction with his achievements and his fate—a vein of melancholy, or perhaps we should say pensive sentiment, that finds expression in *Weltschmerz*." "There is no doubt," he records Bismarck as saying, "that I have caused unhappiness to great numbers. But for me three great wars would not have taken place, eighty thousand men would not have been killed, and would not now be mourned by parents, brothers, sisters, and widows." "'And sweethearts,' I added, somewhat prosaically and inconsiderately. 'And sweethearts,' he repeated. 'I have settled that with God, however. But I have had little if any pleasure from all that I have done, while, on the other hand, I have had a great deal of worry, anxiety, and trouble.'"

This aspect of his disposition is, however, rarely visible. He does not often lose himself in the mists of sentiment. What tenderness he possessed found satisfaction in his devotion to his wife, what idealism in his love for lonely country scenes, for nature undisturbed by men. Yet his passion for nature was less the poet's than the yearning of a strong, healthy man for the freedom of earth and air. His affection for his wife embodied, perhaps, the poetical instincts of his rugged character. Of this Johanna, Busch draws a portrait in a significant line or two. She consoled her husband with fierce Scriptural verses from warlike portions of the Old Testament, when he was absent on the Franco-Prussian campaign. To her Paris was "a modern Babel." It was well that she, too, was powerful and unrelenting. A spring flower of a woman might have been

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crushed under Bismarck's iron heel. Of their life together at Varzin, Busch can give only a surface account. As a visitor he seems to have been a good deal on the edges of things, and sometimes to have seen more of the furniture than the family. His description of the dining-room is, however, a good index of the Germanic traits of the household.

"The wall-paper shows a design in brown and dark-blue arabesque on a gray-blue ground. The furniture consists of a yellow table, over which hangs a lamp with a shade and globe in opalescent glass; a carpet with a design in black and red; a leather arm-chair in which the Prince presides at dinner; about a dozen plain yellow cane-bottom chairs; two ancient-looking cupboards in dark oak, and a buffet of the same material An owl perched on the corner of one cupboard, and another bird of prey that occupies a similar position on the second, watch the guests at table with their glassy eyes. On the wall opposite the two windows hang a number of framed lithographs of scenes on the North American prairies"!

Yet the family ate heartily and were happy in this room! The diplomatist who drank three-bottle men under the table to make them "tell things they shouldn't," could not be easily affected by a lack of William Morris wall-paper. To Bismarck always the chief furniture in a dining-room was the food. Yet there was nothing coarse in the great appetite, to which Busch draws attention. The Chancellor ate like a giant because he did a giant's work. He insisted, as a German aristocrat, upon strong meats and strong liquors. To the innocuous German beer he lays all the trash of Socialism. "The excessive consumption of beer is deplorable. It makes men stupid, lazy, and useless. It is responsible for the democratic nonsense spouted over the tavern tables. A good rye whisky is very much better."

The latter part of Busch's long journal, relating to those years of retirement following the resignation of 1890, gives the impression of a force too overwhelming for its environment, even after its years of magnificent expenditure. The figure of the hero of Königgratz and Frankfort looms as large in the drawing room and in the placid gardens of his retreat as in great by-gone scenes. The last incident recorded is of a thunderbolt launched by the Prince at the head of an unfortunate visitor who had dared to ask him an impertinent question.

The political value of the Diary is considerable, though it may not be altogether, as Bismarck, in compliment to his Boswell, said of it, "the secret history of our times from good sources." Yet the confidential nature of much of the political information is obvious. Its pre-eminent value, however, is as a biography—the glowing picture of a very human Titan by a man who loved him.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending September 23. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

A new edition of Zola's *Dr. Pascal*, which belongs to the Rougon-Macquart series, has been added by the Macmillan Company, of this city, to their handsome uniform edition of Zola's works.

Mr. Cutcliffe Hyne, in the hero of *The Adventures of Captain Kettle*, has a decidedly original figure—a ship-captain who is on shore a Puritanical church member, of quiet and modest life, but who at sea is a reckless and unprincipled nautical dare-devil, who engages in extraordinary adventures, sometimes coming pretty close to piracy, and always escaping by the skin of his teeth, as poor as when he started out. The book is really a collection of short tales, very exciting, not at all probable, but told with directness and vigor. (The Doubleday & McClure Company, New York.)

Mr. W. Pett Ridge has of late taken a good place in the second rank of English novelists. He does some things so well that one wishes his work were better rounded out and his powers of construction more satisfactory. In *By Order of the Magistrate* he presents a study of a London girl whose mother is a drunkard and whose father is a thief, who, while yet a child, becomes one of a gang of rough though not wicked girls; who is sent, "by order of the magistrate," to a reformatory, escapes therefrom just as she is to be liberated, and returns to London, where she becomes a waitress in a cheap restaurant, and in the end (after avoiding many temptations) becomes the wife of an estimable and industrious pugilist. This is not a very promising sketch for a novel, but Mr. Ridge certainly affords a close and faithful study of London lower life. His humor is much like

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that of Dickens, in a fainter way. (Harper & Brothers, New York.)

The author of *The Loves of the Lady Arabella*, Molly Elliott Seawell, again employs the pleasing vein of fiction which she entered upon in "The History of the Lady Betty Stair." The time of the present novel is the latter part of the eighteenth century, and the story is in part a spirited tale of sea life on a British man-of-war, and in part a picture of London life at that period. We are inclined to think that this is the best story by this author so far printed, and, indeed, we have noted in her successive books a distinct and regular gain in power and literary skill. This story is charming in style, has plenty of humor, and will take a good place among the shorter novels of the year. (The Macmillan Company, New York.)

Many of our readers must have read the spirited and amusing short stories published during the year in the "Century Magazine" under the general title "Gallops." These have now been printed in book form, and they have a thread of connection running through them which gives them special interest in this form. It is no small triumph in a small way that the author, Mr. David Gray, should have been able to write so many stories all dealing with racing, hunting, and other topics relating to the glory of the horse, without making the tales unduly sensational or at all repugnant to refined tastes. (The Century Company, New York.)

The sixth volume of the Biographical Edition of the works of Thackeray is devoted to the very characteristic *Contributions to "Punch,"* with Mrs. Ritchie's introduction. The importance and interest of these introductions grow upon the reader as they multiply, and it becomes evident that the thirteen volumes, when completed, will practically contain, if not a biography, at least a portraiture of Thackeray, from one who knew him best. (Harper & Brothers, New York.)

It is surprising that the interesting and singular group of phenomena connected with the devotion to Orientalism, to mind cure, to Spiritualism, and to the group of movements, more or less correlated, known as the Higher Life, Faith Cure, and Christian Science, has not before attracted the attention of the novelist. All these "ologies" and "isms," survivals and revivals of ancient religions or superstitions, or modern readings of old truths and modern uses of old forces, have had their chosen field in Boston, and have, year after year, devastated a certain section of Boston society. The connection between the intellectual curiosity and restlessness evidenced by the successive popularity of these different aspects of faith, or superstition, and the Puritan character, has often been noted, and has been the theme of curious speculation. Mr. Arlo Bates has ventured into this dangerous field in his latest story, *The Puritans*, and has shown consummate courage in the undertaking. He has ventured to picture a certain aspect of Boston life so close at hand that one wonders what will be the reaction upon himself; for it is obvious that the account which he gives us is not lacking in carefully drawn portraits. Mr. Bates has sketched with a very careful hand two young Episcopal clergymen of the advanced type, devoted to the ascetic life and to religious practices; has brought them in contact with Oriental teaching, with Spiritualism, and with various other forms of the modern seeking after new gods; has exposed them to the still more disturbing influences of the world in the shape of attractive women, and has worked out his plot with a good deal of skill and with no small audacity. The work, on the whole, is well done. The story would have gained by some compression, and there are points at which it seems to have severed itself too completely from the Puritan view of life. It is doubtful whether Boston (or at least that part of it which appears in these pages) will forgive Mr. Bates. It is quite certain that he has given the world a human document of considerable interest for those who care for the Puritan temper, and who are interested in the study of various forms of the reaction against Puritanism. (Houghton, Mifflin & Co., Boston.)

The student of sociology as well as the lover of a good story will enjoy *Good Americans*, by Mrs. Burton Harrison. (The Century Company, New York.) The student of sociology will be attracted because the type is interesting, revealing as it does the narrowing influence of social position when its incumbent believes in and knows no other world than her own set; the lover of a good love story will be almost sorry when the end is reached, so nicely balanced are its lights and shades. The story drags on the wedding journey. It is a bit wearying, except for those who like descriptions of scenery which read like an extract from a daily newspaper.

A dramatic story of the sea is Mr. Frank

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Norris's *Moran of the Lady Letty*. Moran, a Norse maiden, is discovered on board a deserted bark by a schooner belonging to the Six Companies of San Francisco, whose mate is a society man who was "shanghaied" by the aid of knock-out drops. A love story follows. (The Doubleday & McClure Company, New York.)

Two timely volumes in the series of Historical Tales (The J. B. Lippincott Company, Philadelphia) deal with Russia, and Japan and China. The arrangement in popular style of short, separate accounts of leading events and persons in the history of those countries is well adapted to sustain the interest of the reader. The photographic illustrations are excellent.

Lovers of tales like those of Jules Verne and H. G. Wells will find another to their liking in *Through the Earth*, by Clement Fezandié, who makes a very heavy draft even upon the dazzling possibilities of science. It is unnecessary to say more than that the hero of the story, with the idea of establishing rapid transit to the antipodes, undertakes a trip through a tunnel bored through the earth from New York to Australia, and succeeds in mastering the difficulties of gravity, temperature, and air-pressure that present themselves. (The Century Company, New York.)

In spite of the title, there is nothing weird or pseudo-scientific in *Phases of an Inferior Planet*, a novel by Ellen Glasgow. (Harper & Brothers, New York and London.) It is a well-written and interesting story of New York life, with an agreeable variety of portraiture and incident.

Far in the Forest, by S. Weir Mitchell, is a story of the early days in northern Pennsylvania when lumbering and primitive agriculture were the only occupations. It tells of the fortunes of a refined young matron from the East, who, with her young son, lived among the ruder people in the forest, and was loved and finally married by a German baron found half frozen at the door of her cabin one bitter winter night. There is much of adventure, and a pleasant appreciation of nature, in the tale, and the principal characters are very vividly drawn. (The Century Company, New York.)

Clara Louise Burnham, in *A Great Love*, introduces the reader to a breezy damsel from Denver who comes to Boston to study music, and is quartered by her innocent old aunt in a boarding-house with a young male friend of the latter, who makes fun of her, protects her, helps her unlearn a lot of slang, and at last becomes her accepted suitor. The great love of the story, however, concerns another couple who mutually sacrifice themselves and their future for the sake of a Philadelphia maiden to whom the dark and dignified young man had become engaged in his salad days. It is a pretty story, all but the ending, and that is natural enough, in the atmosphere of Boston. (Houghton, Mifflin & Co., Boston.)

PHILOSOPHY AND METAPHYSICS

Professor Borden P. Bowne, of Boston University, has put forth a revised edition of his *Metaphysics*, which shows some changes in form and exposition, with increased emphasis on the idealism in which he humorously declares himself, despite many well-meant critical washings, "still wallowing." Professor Bowne's work, of which we gave an extended notice last year, on "The Theory of Thought and Knowledge." took over the subject of epistemology from the previous edition of the present work, in which that work finds its proper completion by making a "distinction between phenomenal and ontological reality." Professor Bowne seeks both to obviate the misunderstandings in which the popular objections to idealism arise, and to make a place for inductive science. Phenomena are the same for all. Their interpretations differ because the metaphysical notions on which all thinking is based disagree. Hence the need of sound metaphysics, and the folly of deriding metaphysics except when unsound. A large part of Professor Bowne's argument is to show the popular speculator the futility of the popular realism, and to point him to surer foundations. (Harper & Brothers, New York.)

Theories of the Will in the History of Philosophy, by Archibald Alexander, is designed partly as a contribution to the history of a fundamental problem of philosophy, and partly as mediating a constructive explanation of the volitional act. As the first of an intended series, this volume ends with the theory of Lotze. The will, with whose relations to the order of nature philosophy is concerned, itself belongs to the province of psychology. The great change since Lotze's time in the methods of psychology has opened into a new stadium of investigation, in which weariness with baffling controversy

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is replaced by the hope of advance on the firmer ground of scientific method to a solution of the problem, whose intellectual fascinations introduced it, according to Milton, even into Paradise. (Charles Scribner's Sons, New York.)

RELIGION AND THEOLOGY

Not until now has the modified Calvinism held by the Cumberland Presbyterians in opposition to an absolute predestinarianism been adequately wrought out into doctrinal statements. In this point of view it is an important work which has been put forth by Dr. R. V. Foster, Professor of Systematic Theology in the Cumberland Presbyterian Theological Seminary at Lebanon, Tennessee. His volume of nearly nine hundred pages, *Systematic Theology*, is an encyclopædic thesaurus of criticism, argument, and statement, designed for intelligent laymen as well as students and pastors, and well furnished with the needful indices. The old controversy whether the predestinating decree is conditional or unconditional is disposed of by the statement that the divine decree "is unconditional in its origin and conditional in its application." As to points of livelier interest to-day, we note that Dr. Foster thinks it pantheistic to affirm an identity of nature in man and God. The "essential constituent" of humanity seems to him to be "finiteness." The inerrancy of the Scriptures consists in no freedom from misstatements, but rather from error defined as "that which misleads . . . in any serious or important sense." If the writers of the Biblical history have misstated facts upon the authority of the sources they drew from, "they were not inspired to do otherwise than take these statements as they found them"—a dexterous but superficial way of meeting the difficulties that grow out of the current misconception of Biblical inspiration as an intellectual rather than moral enlightenment. In regard to theology proper, or the doctrine of God, the author's limitations restrict him from any adequate comprehension of theism as distinct from pantheism. (Cumberland Presbyterian Publishing House, Nashville, Tennessee.)

Dr. W. R. Huntington touches nothing which he does not make clearer and more definite to the thought, and his exposition of the church as a structure, in the pamphlet *The Spiritual House*, which he calls "a first lesson in architecture," has reached its second edition, because it so successfully combines lucidity with spiritual insight. His discussion of the *Popular Misconceptions of the Episcopal Church* has passed into a fifth edition; both little books bearing the imprint of Thomas Whittaker (New York).

Among the reprints of the week is a new edition of Dr. Henry van Dyke's *Gospel for an Age of Doubt*. This volume is one of exceptional attractiveness in the making, and is the best demonstration of the fact that a book of the most serious kind gains by beauty of dress. Dr. van Dyke has revised the volume and has added a preface which is not of the usual perfunctory nature of such performances, but further expounds the germinal thought in his discussion. A book of a very different kind, Professor Goldwin Smith's *Guesses at the Riddle of Existence and Other Essays*, also appears in a new edition, with additions in the form of a concluding chapter which is a comment upon and criticism of his critics. Both volumes bear the imprint of the Macmillan Company (New York).

Much may be said in favor of a collection of statements written by well-known members of the different religious bodies in defense of their distinctive tenets in theology and polity. *Corner-Stones of Faith*, by the Rev. Charles H. Small, is an amplification of the pamphlet written by him a few years ago under the title of "Denominational Characteristics." The author gives well-written sketches of the different denominations, and these are supplemented by the argumentative statements of divines such as Dr. W. R. Huntington, Dr. Theodore L. Cuyler, Dr. Edward McGlynn, Dr. R. S. MacArthur, and others. (E. B. Treat & Co., New York.)

POETS AND POETRY

Professor William C. Lawton's *New England Poets* is the work of a scholar and writer trained in the best traditions of New England culture, and who is, therefore, in the way of understanding his subject both from the critical and sympathetic sides. This compact volume contains studies of Emerson, Hawthorne, Longfellow, Whittier, Lowell, and Holmes, with an introductory chapter, and may be accepted as an interpretation, by a New Englander, of the representative New England men of letters. Professor Lawton has heretofore, both in his writing and in his teaching, dealt largely with Greek literature; and his book, in a very characteristic fashion,

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combines the scholar's instincts, traditions, and habits with the quick ethical sense and the modern quality of the New England mind. The treatment is interpretative rather than purely critical—an attempt to give an account of the New England poets rather than finally to settle their place in American literature or in the literature of the world. (The Macmillan Company, New York.)

Readers of The Outlook have not forgotten the letter from Mr. Andrew J. George on Henley's Burns which appeared in the Correspondence Department during the summer. They doubtless remember that he has edited "The Select Poems of Burns;" that he has given special attention to Milton and Wordsworth, and that he has been an eminently successful teacher of literature in the Newton High School. The volume of selections entitled *From Chaucer to Arnold; Types of Literary Art in Prose and Verse*, of which he is the editor, is the outcome of his work as a teacher of literature, and was prepared to meet the needs of a course of his own devising. It is prefaced by an introduction, in which Mr. George sketches with a rapid hand the large lines of English literary development. The selections present, by concrete example, the development of our literature from Chaucer to Matthew Arnold, both in prose and verse, and in the hands of a good teacher the book cannot fail to have that inspirational value which does not reside in purely historical or critical works. (The Macmillan Company, New York.)

An edition of Goethe's *Egmont*, with introduction and notes by Professor Primer, of the University of Texas, and an edition of Lessing's *Nathan der Weise*, with introduction and notes by Professor George O. Curme, of the Northwestern University, have been published by the Macmillan Company (New York). Ginn & Co. (Boston) have put into a single volume *Egmont*, together with Schiller's sketch of the life of Egmont and his essay on Goethe's work. This volume is edited, with introduction and notes, by Professor Winkler, of the University of Michigan.

HISTORY AND POLITICS

Its rank as a political classic does not exempt the great work of De Tocqueville from the need of revision from the viewpoint of changed conditions and a broader outlook, and therefore students of *Democracy in America* will be glad to know that President Daniel C. Gilman, of Johns Hopkins University, has done for this famous book in 1898 what Professor Francis Bowen did in 1862—that is, corrected and supplemented defective observations and arguments in the light of the latest facts and fuller democratic development. He has done more, for in a masterly introduction he has summed up and compared existing conditions with those which so vividly impressed De Tocqueville in 1831, at the same time indicating wherein new political elements presage a very different outcome from that which was anticipated by the French philosopher. It is difficult to say anything new in praise of a book which has been a formative influence on the minds of two generations of political students. It may, however, be again emphasized that the fundamental fact—the equality of condition then prevalent—which impressed De Tocqueville and led him to make it the basis of his work, has largely disappeared under complex phases of industrial and social growth which greatly increase the need of close observation and comparison. Not that these changes justify a pessimistic outlook or discredit the sagacity of De Tocqueville; on the contrary, President Gilman holds that the present condition of democracy in America, when compared with that of sixty years ago, is encouraging. Many of the facts of our history have fulfilled the author's predictions. (The Century Company, New York.)

The second volume of *The Origin and Growth of the English Constitution*, by the Hon. Hannis Taylor, late American Minister to Spain, continues the history of constitutional development from the York and Tudor monarchy down to recent years of the present reign. The work is of special interest to American students by reason of the author's attitude. If it be objected that a writer of constitutional history should not take any other position than that of an impartial chronicler of events, it may be replied that Mr. Taylor has not done so; but he has shown in an admirable manner how the evolution of English political principles has indissolubly connected the history of our own with that of the mother country. It is his aim to trace the gradual development of the English constitutional system, and the growth out of that system of the federal republic of the United States. The chapters on the Civil War, and the Commonwealth and Protectorate, are excellent illustrations of this. Equally clear and instructive is his account of the growth of the modern ministerial system

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and the disastrous check temporarily given it by George III. It is evident that the author has been painstaking in his consultation of original authorities, and in his efforts to give an impartial estimate of political facts and tendencies. The narrative is not marked by exceptional vigor or grace of style, but it is a clear and interesting account which well deserves the attention of students of constitutional history. (Houghton, Mifflin & Co., Boston.)

EDUCATION

Educational Reform, a series of essays and addresses by President Eliot, of Harvard University, is an epitome of the various reforms in preparatory and collegiate training advocated by one of our most distinguished educators during the past thirty years. The first of these addresses was delivered in 1869, the last in 1897; and if during that time there have been progressive changes of enduring value in the higher educational institutions of this country, it is safe to ascribe them largely to the example and efforts of President Eliot. No one has set forth more clearly the exalted function of the teacher and college professor; no one has been more intelligently insistent upon its recognition as a democratic force and safeguard. While fully alive to the importance of Latin, Greek, and mathematics, so long looked upon as the standard features of a college curriculum, President Eliot was one of the first and most decided advocates of the idea that they should retain their places, if they could, only in competition with other subjects fully equal in importance. Intelligently conservative, wisely and cautiously liberal, would roughly describe the position President Eliot has held in regard to educational methods. His reforms have been practicable, and their success points the way to further improvement on the same lines. (The Century Company, New York.)

BOOKS FOR YOUNG PEOPLE

Regularly with the beginning of October come three or four volumes of stories for boys by Mr. G. A. Henty, the veteran English writer. Mr. Henty maintains his popularity with boys with extraordinary steadiness, and it may truly be said that his literary production is also perfectly even in its merit. Older readers sometimes have difficulty in understanding why boys are so fond of Mr. Henty's work; to adults the stories seem rather wooden of construction and slow in relation. The important fact, however, is that boys *do* almost invariably like these stories, and that through them they obtain a useful insight into historical events, while the sensationalism of the books is slight and not of a virulent type. This year Mr. Henty's three books are, *Under Wellington's Command*, a story of the Peninsular War; *At Abaukir and Acre*, which is, of course, a tale of Napoleon's failure to conquer Egypt; and *Both Sides of the Border*, which deals with the victory of King Henry IV. over Hotspur and the Earl of Northumberland. All these books are handsomely printed and illustrated, and they will doubtless be among the most successful of their class for holiday use. (Charles Scribner's Sons, New York.)

Two other books for boys are *The Story of a Yankee Boy*, by Herbert E. Hamblen (Charles Scribner's Sons, New York), and *Under Dewey at Manila*, by Edward Stratemeyer. (Lee & Shepard, Boston.) Mr. Hamblen has excellent natural qualifications for exciting the interest of boy readers, as has been abundantly shown by his books for older readers about sea life and railway experiences. The present story is not excessively sensational, but abounds in action and has a great deal of genuine fun. The Yankee boy who is its hero is by no means a model lad, and his pranks get him into trouble, some deserved and some undeserved, and this leads to his leaving home and becoming a sailor-boy. The second book of which we speak is an attempt to utilize for story purposes the destruction of the Spanish fleet at Manila. The author has taken pains to verify all the facts and incidents of that wonderful battle. As a story the book has little merit.

A boys' story with a trick dog as the central character is a novelty. J. T. Trowbridge, in *Two Biddicut Boys*, presents this combination. The chase of the mythical wild goose is a mild affair in comparison with the chase of this clever dog. The Two Biddicut Boys show manliness and pluck in the chase, the final capture of the dog-stealer, and the discovery of the rightful owner. (The Century Company, New York.)

The Ranch on the Oxhide, by Henry Inman, late of the United States Army, and the author of "The Old Santa Fé Trail" (The Macmillan Company, New York), describes the settling of a claim in Kansas by a family from Vermont. The story is kept in the foreground, yet the history of the driving out of the Indians by the whites, their

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habits in peace and war, their legends, are woven in as a background. The story is dramatic.

Were it not for the intrusion of a love story, the heroine of which is but sixteen, *Pauline Wyman*, by Sophie May (Lee & Shepard, Boston), would be a delightful girls' story. The Wyman family and their friends; the home life, in which each member is given his rightful place; the brave, rational way in which the girl of sixteen assumes her part in bearing the family burdens, make one regret that the helpful professor could not have remained a teacher instead of becoming a lover. The illustrations are a blemish to the book.

The Book of the Ocean is the attractive title given to a book by Ernest Ingersoll, descriptive of the ocean, the people who live near it, and the ships that sail on it. The presenting of geography in this form cannot fail to arouse the attention and the interest of boys and girls. Among the subjects treated are, the action of tides on different shores, the history of shipbuilding and commerce, war-vessels and their construction. The condensed story of great naval conflicts is also told dramatically in this well-illustrated book. (The Century Company, New York.)

MISCELLANEOUS

It is safe to say that no chaplain in the Civil War was more widely known or did more effective service than the Rev. H. Clay Trumbull. Apart from his religious duties as Chaplain of the Tenth Connecticut Volunteers, he was constantly aiding, encouraging, and inspiriting the soldiers in the camps and hospitals. He was unfortunate enough, also, to undergo a long imprisonment at Libby; thus his opportunities for seeing the soldier life in all phases were unusual. Add to this qualification the fact that Mr. Trumbull is a man of hearty sympathy, wide knowledge of human nature, and genial humor, and it will be concluded that his volume, called *War Memories of an Army Chaplain*, is well worth reading. Emphatically it is so, and particularly at this time, when the subject of soldier life and the treatment of soldiers is so near to us. The book abounds in significant and entertaining incidents, and is thoroughly enjoyable from cover to cover. (Charles Scribner's Sons, New York.)

Mr. Edward S. Holden has prepared a *Primer of Heraldry for Americans*, which presents in a compact form a trustworthy account of the principles of heraldry, with the information and illustration which the general reader needs. (The Century Company, New York.)

Professor J. W. Bray has published, through D. C. Heath & Co., a *History of English Critical Terms*, in which he endeavors to trace the changes of meaning which have taken place in the terms employed by English criticism. The book is not, however, simply a collection of information; it is both a contribution to the history of criticism and a text-book for its study.

Books Received

For the week ending September 30.

HAYES, COOKE & CO., CHICAGO

Stanley, Hiram M. Essays on Literary Art.

THOMAS Y. CROWELL & CO., NEW YORK

Marden, Orison Swett. The Secret of Achievement. $1.50.

E. P. DUTTON & CO., NEW YORK

Pyle, Katharine. The Counterpane Fairy. $1.25.

Gordon, Colonel H. R. Tecumseh, Chief of the Shawanoes. $1.50.

FRANKLIN AVENUE CONGREGATIONAL CHURCH, CLEVELAND

Newton, B. G. Glimpses of God and Other Sermons.

GINN & CO., BOSTON, MASS.

Taylor, James M. Elements of the Differential and Integral Calculus. $2.15.

Jastrow, Morris, Jr. The Religion of Babylonia and Assyria. $3.25.

HENRY HOLT & CO., NEW YORK

A Concise Dictionary of Greek and Roman Antiquities. Edited by F. Warre Cornish. $4.

HOUGHTON, MIFFLIN & CO., BOSTON, MASS.

More, Paul E. A Century of Indian Epigrams. $1.

White, Eliza Orne. A Lover of Truth. $1.25.

Vincent, Leon H. The Bibliotaph and Other People. $1.50.

Otis, James. The Charming Sally. $1.50.

Johnston, Mary. Prisoners of Hope. $1.50.

Dickens, Charles. A Child's History of England. $2.50.

THE MACMILLAN CO., NEW YORK

Browning, Elizabeth Barrett. Sonnets from the Portuguese. $1.

Tschudi, Clara. Marie Antoinette. Translated by E. M. Cope. $2.50.

Bayliss, Sir Wyke. Rex Regum: The Likeness of Christ. $2.

G. P. PUTNAM'S SONS, NEW YORK

The Encyclopædia of Sport. Edited by the Earl of Suffolk, Hedley Peek, and F. G. Aflalo. Parts XVI., XVII., and XVIII. $1 each.

FLEMING H. REVELL CO., NEW YORK

Le Feuvre, Amy. A Puzzling Pair. $1.

Gale, Rev. James S. Korean Sketches. $1.25.

Walton, Mrs. O. F. Christie, the King's Servant. 75 cts.

Saint Paul (An Autobiography). Transcribed by the Deaconess. 25 cts.

Merrill, William P. Faith Building. 25 cts.

"Pansy" (Mrs. C. R. Alden). Agatha's Unknown Way. 30 cts.

Black, Hugh. The Dream of Youth. 30 cts.

CHARLES SCRIBNER'S SONS, NEW YORK

Gregory, Eliot. Worldly Ways and Byways. $1.50.

Slosson, Annie Trumbull. Fishin' Jimmy. $3.

Van Rensselaer, Mrs. John King. The Goede Vrouw of Mana-ha-ta (1609-1760). $2.

FREDERICK A. STOKES CO., NEW YORK

Machray, Robert. Grace O'Malley. $1.25.

Tolstoi, Lyof N. The Christian Teaching. Translated by V. Tchertkoff. $1.

Gissing, George. The Town Traveller. $1.25.

UNIVERSITY PUBLISHING CO., NEW YORK

Gildersleeve, Basil L., and Gonzalez Lodge. Gildersleeve's Latin Grammar. (School Edition.) 80 cts.

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The Religious World

St. Andrew's Brotherhood

From a Special Correspondent

So full was the thirteenth annual Convention of the Brotherhood of St. Andrew, which closed on Sunday evening, of strength and enthusiasm that it is possible only to indicate a few of the general incidents and topics.

The delegates assembled in Baltimore on Wednesday represented the 1,248 chapters which compose the full strength of the Brotherhood. The hours were divided between devotional services and business meetings, the devotional element being strongly accentuated. A number of the delegates arrived in time to attend the "Quiet Hours" service of Wednesday, when, at old St. Paul's Church, the Rev. Algernon Crapsey, of St. Andrew's Church, Rochester, led the men in a service of interspersed prayer, meditation, and address, by which the Convention was prefaced. Mr. Crapsey gave a series of addresses on the Heavenly Vision, using the experiences of St. Paul to illustrate the Christian Visionary or Idealist, the Worker or the Realist, and Paul, the Man and the Sufferer. The delegates met for the opening service in Emmanuel Church on Thursday morning, where they were welcomed on behalf of the Brotherhood men of the city and State by Bishop Paret, of Baltimore. Bishop Randolph delivered a strong and sympathetic charge in which he accentuated the necessity of a practical working sympathy between pastor and people.

On Thursday evening a devotional service was held under the direction of the Rev. William Guerry, preparatory to the corporate communion of the society, which was held at half-past six on Friday morning at St. Paul's Church. It was an inspiring sight to see such a body of men, several hundred strong, marching up to this service of consecration and communion.

On Sunday morning the Holy Communion was administered in the city churches, and the delegates listened at a special service in Emanuel Church to the anniversary sermon, preached by the Rev. Dr. Rainsford, of New York. The Convention closed as it began, with a farewell service of prayer, held late on Sunday evening at the conclusion of the business meeting.

Two rules, the rule of prayer and the rule of service, form the simple creed of the Brotherhood. At the Convention, if devotion had the main place, service was not neglected. Of four public meetings held in Music Hall on Friday, Saturday, and Sunday evenings and on Sunday afternoon, two were of great general interest; the one on Saturday evening was on Missions, and was presided over and addressed by the Missionary Bishop of Alaska, the Rt. Rev. P. T. Rowe, whose long service in the mission fields of the Northwest rendered his words vital with the stored enthusiasm of self-sacrifice and heroic endurance. Bishop Graves, of Shanghai, was no less eloquent on the mission fields of the East, while Mr. Robert E. Speer, Esq., of the Student Volunteer Movement for Foreign Missions, carried with him the hearts of all present as he spoke on the great topic of the evening, "The Desire of All Nations." Mr. Robert Treat Paine, Esq., of Massachusetts, was the Chairman during Sunday afternoon, when thousands listened in Music Hall to a remarkable discussion on Industrial Ethics. Mr. Paine gave a fine exposition of the duties and privileges of "The Employer;" Mr. R. Fulton Cutting, of St. George's Church, New York, enforced the responsibilities of "The Consumer;" while Mr. Jacob A. Riis, of the Church of the Resurrection, Richmond Hill, pleaded earnestly for "The Industrial Worker."

One other meeting dealing with "The Responsibility of the Episcopal Church in the Life of the Nation" deserves marked notice, as illustrating the high standard of excellence and inspiration which this Church has set before it.

Mr. Long Licensed Again

At the regular meeting of the Andover Association of Congregational Ministers held September 27 at Methuen, Mass., the usual license to preach was given to the Rev. W. J. Long, who was refused ordination by the Cambridge Council last summer. The preliminary examination was thorough, the replies of the candidate frank and full as well as evidently charged with strong feeling. The vote to license was a unanimous vote, and was made upon motion of a member usually reckoned on the conservative side of

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doctrinal discussions. It must be remembered also that Andover does not in any sense guide or dominate the Association, which includes the churches of Lawrence, Lowell, Haverhill, and the neighboring towns. Only one Andover professor was present, and the large majority of the members were graduates of other seminaries. Notice of the application for this license had previously been sent to each member of the Association, and there was a large attendance. Four years ago this Association gave Mr. Long, with other Andover students, "the license to preach" for two years which is customary in case of approved students. The expiration of this license while Mr. Long was pursuing his advanced studies in Germany, and the recent refusal of the Cambridge Council to ordain him, left him without ministerial standing in the denomination. He therefore asked again for a license, and personally requested the most searching examination, as he had no desire for any ministerial standing to be obtained by either evasion or suppression of his own views. This request was fully complied with, the examination lasting nearly two hours.

Mr. Long's Examination

In replying to the question why he desired to preach in the Congregational Church, Mr. Long said that a Church was more than any of its symbols; that it represented a movement, a spirit, a power born of a specific need, standing for a recognized truth, tending to an ultimate goal. The Congregational Church called forth his warmest sympathy, his heartiest approval; he desired to help its work; it was specifically the Church for America; it corresponded to our form of government, and as an American citizen he could not but pray and work for its upbuilding. In a single article of a creed he might be in sympathy with another denomination (evidently referring to the Universalist Church), but that single item could not make him "at home" with that Church, when his whole heart was in allegiance and sympathy with another. While believing thoroughly in punishment for sin, yet he could not bring himself to believe that a God of infinite resources, with eternity at his command, would finally be obliged to confess his failure to win the confidence of even a single one of his children. Nor did he find that in this matter he was setting his individual opinion against that of the entire Church, nor even of the Congregational denomination. Mr. Long was closely questioned as to his view of religious authority, including, of course, the use of the Bible. He acknowledged the existence and authority of truth outside himself, the objective truth of God, but this truth must enter into his life and take possession of his personality before he could use it as truth; otherwise he would be but a parrot chattering mere words. As a preacher, therefore, he could proclaim only the message that had burned in his soul. In regard to the Atonement, Mr. Long's conviction was that Christ revealed the atonement rather than made it. It is the eternal love of God suffering for the salvation of his children. It is vicarious, since this is the essential being of love. This already celebrated case now enters upon a new phase. It will be interesting to observe what will be the next step.

Dr. John Clifford on Anglo-Saxon Unity

Our readers will remember that a week or two ago a paragraph appeared in these columns concerning Dr. John Clifford, of London, who has been spending a month in Boston in exchange with Dr. Lorimer. Dr. Clifford is undoubtedly the most eminent Baptist leader in the world. Elsewhere in this issue will be found a sermon lately preached by him at Boston. On the morning of September 25 he spoke in Tremont Temple, on the Anglo-American Alliance, in which he is a great believer. No man is better informed as to the feeling of his own people than Dr. Clifford, and every word which he speaks may be received as from an expert. We make the following quotations from his sermon:

> I can confidently speak with regard to England, where the union is not so much passively wished as it is passionately and eagerly coveted. . . . The Liberals, sympathetic toward the proposal for a closer union of England and America, find themselves in fellowship with the Tories, and the Tories are not a whit behind in this desire. From end to end of the country it is the one dominant emotion. . . . Nor is this feeling any Jonah's gourd, sprung up in a night. Some of us have felt it even in our boyhood, and as the years have rolled on we have found it increasing from day to day. Trained to hate tyranny as the foe of God and man, we have contemplated from youth upward the great embodiment of our principles in this rapidly extending republic, not simply with admiration, but with the deepest and truest admiration. The England of Cromwell, of Hampden, of Pym, of Franklin, and of Washington has always had in it a succession of men who have felt that in America was the true ground into which had been cast

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the seed of their own ancient principles, and that this seed had been so watered by the devotion, the heroism, the faith, and the fervor of America's sons that it has yielded the greatest and happiest harvest to mankind.

In speaking of historic reasons for unity, Dr. Clifford said:

Then there were the achievements of each people, and these had always been regarded as the common property of both. We rank Hobson and his brave men with our own; we put together Clara Barton and Florence Nightingale, Frances Willard and Lady Henry Somerset. Of the results of this Alliance there would be an end of militarism, the termination of war, and a great alleviation of human misery.

At the close of Dr. Clifford's address the following resolution was put, and adopted by the audience:

Resolved, That the magnificent statements of Dr. John Clifford, of London, that "England and America are joined by stock, tongue, literature, religion, achievements, liberty, and conscience, in an alliance that cannot and shall not be broken, but shall strengthen and increase as the years pass by," is the unanimous opinion of this audience of nearly three thousand people, in Tremont Temple, September 30, 1898.

Dr. Fairbairn to Start for India

The English papers report that on Tuesday evening, October 4, a dinner was given at the Holborn Restaurant in London to Principal Fairbairn, of Oxford, in view of his approaching departure for India. Our readers will remember that he is to be the Haskell Lecturer on Comparative Religions. The Haskell Lectureship is connected with the Chicago University. The Hon. James Bryce, M.P., presided at the dinner. Principal Fairbairn starts very soon for India, where he cannot fail to exert a wide and potent influence in behalf of the Christian faith. We hope that he may be able to visit China and Japan as well as India.

Higher Criticism in an Oakland Church

A curious misunderstanding is making itself manifest in the First Congregational Church of Oakland, California, the Rev. C. K. Brown, pastor. In the church is a large Bible class, conducted by Mr. R. H. Chamberlain. In order to meet the spirit of inquiry which is so universal, Mr. Chamberlain is leading his class in a study of Dr. Gladden's book, "Who Wrote the Bible?" His course has called forth a strong protest from one of the deacons of the church, arising from what he regards as the heresy of Dr. Gladden. Unfortunately, the difficulty has got into the papers. We say unfortunately, but if all the articles written were of the tone and temper of one which has just appeared in the Oakland "Inquirer" from the pen of Mr. Henry A. Chittenden, it would be no misfortune. Mr. Chittenden is well known as a former New York journalist, who is now living in Oakland and is a member of this class. His letter is an admirable reply to those who are afraid of the facts which such a study of Dr. Gladden's book is sure to give. We assure the timid people in the First Congregational Church in Oakland that they need not fear so reverent and conservative a teacher as Dr. Gladden. There is nothing in his book which is not accepted by nearly all of the evangelical scholarship of our time. There is such a thing as destructive criticism, but Dr. Gladden is not a destructive critic. He is a reverent believer in the Bible, and has no object in writing except to help his readers to a clearer understanding of the Book and its meaning.

Professor Gregory at the University of Pennsylvania

The Rev. Caspar René Gregory, D.D., LL.D., Professor of New Testament Exegesis in the University of Leipzig, will deliver, in the Chapel of the University of Pennsylvania, on the afternoons of October 3, 4, 6, 7, 10, and 11, a course of six lectures on "New Testament Criticism." The subjects of the individual lectures will be: 1. Greek Manuscripts: Palæography. 2. Greek Manuscripts: Contents; Greek Liturgical Books. 3. Versions. 4. Church Writers. 5. History of Criticism. 6. Applied Criticism. Professor Gregory is a graduate of the University of Pennsylvania, of the class of 1864, and of Princeton Seminary in 1870; afterward he took his doctor's degree at Leipzig. His career at that University has been one of singular honor. Few Americans have achieved greater distinction in the world of scholarship. Our readers will be glad to know that Professor Gregory is to furnish The Outlook with an article on the "Religious Life of the German Universities."

The Rev. John L. Withrow, D.D., has returned to Park Street Church in Boston and begun his ministry there. At the first service conducted by him the old church was full, and those who have the responsibility of the work are sanguine that a new era of prosperity has begun.

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Correspondence

"This Ought Ye to Have Done, and Not to Leave the Other Undone"

To the Editors of The Outlook:

In the article "Light in the Far East" (September 17) you say: "The West will govern the East, with the ultimate result, not only of making the East self-governing, but of learning new lessons of wise, pure, and efficient administration." Surely there is need for America to learn such lessons somewhere, but woe betide the unhappy peoples in governing whom she is to find her own improvement! After two hundred years of practical self-rule, our election system shows its possibilities in the deliberate betrayal of the country's metropolis into the hands of an ignorant and rapacious horde of politicians by a majority of its intelligent citizens, rather than let it go into the hands of another faction of the same intelligent class. And our appointive wisdom and morality are represented, at the highest official eminence, in a time of supreme crisis, by the selection of many hundreds of unfit men from civil life as military officers in positions of responsibility, with the result of starvation, sickness, and death to thousands of soldiers right here in our own land of health and abundance.

How will Hawaii be bettered—either her scores of thousands of unwilling natives or her handful of willing whites—in the prospect of governance at the hands of political favorites from Washington, to be changed every four years? And as for us, doubtless the annexation schemers will fill their pockets, but the Nation at large already had, under the reciprocity treaty, all of Hawaii that was profitable, and without expense or responsibility.

How will the Philippines be bettered, to exchange Spanish taxation and cruelty for American taxation, and ineptitude that must result in cruelty—as in our own volunteer army? And as for us, the expense of maintaining possession against the unyielding, turbulent, and warlike natives, and the jealous European powers (to say nothing of the sacrificed lives of our forces there), will vastly outweigh any profit that an increase of commerce could bring.

"It is our part," you say, "to welcome responsibility, to crave the difficult work, to seek the dangerous duty; for these are our divinest opportunities of service and growth."

Gospel truth! But this boundless continent is *our* "responsibility;" the righteous and reasonable solving of our own problems of Chinaman and Indian and negro and white man is *our* "difficult work;" the betterment of conditions among our own laboring classes, while steadily conserving law and order amid the growing perils of socialistic and anarchic influences, is *our* "dangerous duty."

To right all the wrongs that Spain has been guilty of, the world around, is a large undertaking; but if we pretend to assume it (even without reckoning the monstrous inconsistency between our solemn asseverations of humane motive at the beginning and our land-grabbing acts at the end of the war), will not our conscience repeat to itself the trenchant words of Jesus? He did not mince matters. He said: "Thou hypocrite! cast out first the beam out of thine own eye."

JOHN R. HOWARD.

Montclair, N. J.

Hawaii Not Illiterate

To the Editors of The Outlook:

In your issue for August 20 appears an article under the head "The Responsibilities of Peace," from which I quote the following sentence: "How far a public-school system is in existence in Hawaii we do not know, though, if there is one, it is evidently inadequate, if, as reported, only a limited number of the native Hawaiians know how to read and write."

Permit me to quote, for the enlightenment of your readers, from papers contributed to "The Forum," published in your city, in the numbers issued for January and July of this year, under the titles "The People of Hawaii" and "Education in Hawaii," written by Henry S. Townsend, Inspector-General of Schools, Hawaii, the following: "The historian says that the first printing in Hawaii was done January 7, 1822, and he adds that it was work on a school-book. . . . Here was a public-school system established in feudal Hawaii while Pestalozzi was still trying his experiments at Yverdon—a decade before that educational revival in New Eng-

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land with which the name of Horace Mann is forever linked. . . . As a rule, every village and hamlet where a dozen children of school age can be assembled has its school open during ten months in each year. . . . The compulsory education law requires that children between the ages of six and fifteen attend school during the entire school year. . . . Of 5,467 children of pure Hawaiian blood within school age, 98.39 per cent. attend school. Of 2,437 of part Hawaiian blood, 99.01 per cent. attend school. Of 26,495 people of pure Hawaiian blood over six years of age, 83.97 per cent. are able to read and write. Of 5,895 people of part Hawaiian blood over six years of age, 91.21 per cent. are able to read and write. . . . When first I came among the Hawaiian people, I was surprised to find the school-children able to put to shame, with the knowledge of Garfield, Grant, Lincoln, Washington, Gladstone, Beaconsfield, Bismarck, Unser Fritz, Nelson, and Napoleon, the American school-children with whom I had come in contact. . . . Our statistics of literacy are liable to give a false impression, since they include all persons over six years of age. But it is as rare an occurrence to find an illiterate adult Hawaiian in Hawaii as it is to find an illiterate adult American in the most favored State in the Union; and such has been the case for a generation."

JOSEPH O. CARTER.

Honolulu, H. I.

Peace Proposals

To the Editors of The Outlook:

In your admirable discussion of "The Peace Proposals of the Czar" in The Outlook for September 10, I was surprised to note that you make no reference to an even more remarkable project brought forward by a predecessor of the present Nicholas, Alexander I., during the first quarter of the century.

In 1815 the allied Powers were engaged in eagerly discussing the conditions of European peace in Paris. It was on the 10th of September of that year, while 150,000 soldiers were gathered outside of the French capital in a great demonstration, that Alexander conceived the proclamation of the Holy Alliance—the most far-reaching in its effects of all the events of his reign. "This day," said the "Northern Telemaque" in speaking of it afterwards, "has been the most beautiful of my life. My heart was filled with love for my enemies; and it was while weeping at the foot of the Cross of Christ that I interceded on behalf of France." The aim of Alexander was to unite all the Churches of Europe, Greek, Roman, Anglican, and Protestant, which he believed would lay the foundation-stone of an era of universal peace—forgetful that outside of his own Empire the will of the people is of greater moment than that of the sovereign. The terms of this universal peace were drafted in his own handwriting, and may be found in the "Life of Madame de Krüdenen," the religious visionary and enthusiast who had so great an influence over Alexander during this period of his life. This document forms a curious contrast to the one lately issued by the present Czar, and will repay any reader an attentive perusal.

To each of the Allied Sovereigns or their representatives assembled at Paris in 1815 Alexander personally presented it for signature. It is interesting at the present day to observe how this peace proposal was received by the Powers of Europe. The King of Prussia, as Alexander's natural ally, signed it without hesitation. In spite of Metternich's objections and suspicions, the Emperor of Austria put his name to it; and of course Louis XVIII., who had but a short while previously thrown himself on the clemency of the Czar as the only friend France possessed, did likewise. Holland, Saxony, and the other minor States of Europe followed suit, but one Power stood out—Great Britain. Lord Castlereagh hummed and hawed over the matter, declared it was impossible for the Prince Regent to put his signature to it, as it was contrary to the British Constitution for a monarch to sign a treaty in the place of his plenipotentiaries, and that grave complications might ensue if the document were laid before Parliament for its approval. In his report to Lord Liverpool, Castlereagh went so far as to hint that Alexander's mind was not entirely sound to entertain such an idea, but he admitted that the Emperor really appeared to be in earnest.

Although 1815 did not usher in the millennium, the long period of peace which Europe enjoyed after that year may have been in some measure due to the efforts of the great "peacemaker of Europe" to apply the doctrines of Christianity to the problem of international policy. If history repeats itself, who knows but that another Russian ruler may succeed in pushing off for a time that "coming conflict" which, to some of the Western

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peoples who claim to be less barbarous than the Muscovites, seems to be inevitable?

C. M.

Louisville, Ky.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

The explanation of Acts i., 11, which you give to "S." in your issue of September 3 must be unsatisfactory to nearly all who are interested in Christ's second coming. You say, "Comparison of various passages (Matt. xxiii., 34; Luke xiii., 35; Acts vii., 28; 2 Tim. iii., 8), in which the words here translated "in like manner as" occur, shows that they must be taken to signify a *real* but not a *formal* analogy." This seems to be signally incorrect. In the first place, the phrase "in like manner as" does *not* occur in any of the passages you quote, in either the Authorized or Revised version. Indeed, the first, third, and fourth of these passages have nothing whatever to do with the second coming of Christ, and even if you could get the words "in like manner as" from the original Greek in the second passage, it would not strengthen your case at all, for it does not deal with this phase of the subject. On what authority, then, do you base your statement that the phrase "in like manner as" does not signify a formal analogy? . . . If we need further evidence of the *formal* coming of Christ, we find it in 1 Thess. iv., 16: "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God." Do you contend that this is an advent not in *form* but in *spirit* only? that this is to be but a spiritual shout spiritually articulated with a spiritual voice? that this is merely a spiritual blowing of a spiritual trump? Again, what is your authority for, or what evidence can you adduce to support, your mere assertion that the reality, and its recognizableness, of the second coming will not be in the form but in the spirit only? H. F.

Our answer, as quoted, evidently refers to the Greek, not to the English. In the four passages referred to the Greek phrase translated in Acts i, 11, "in like manner as" is otherwise and variously rendered. A misprint spoiled the first two references, which should be Matthew xxiii., 37, Luke xiii., 34. In all these four the phrase used in Acts i., 11, is used to denote a real, not a formal, resemblance. That it is so used in Acts i., 11, is suggested by the contrast between the manner of Jesus' departure, private, quiet, with no attending wonders—according to the record—and the manner of his coming again with clouds, fire, angels, judgment, terrors, etc., according to traditional ideas of the second advent. Nothing can be plainer. The words "so, in like manner," have certainly been construed by the Church freely, to signify a like *reality*, not a like *manner*. The return is to be as real as the going. But this does not imply that it is a return within the recognition of the physical senses. Jesus has taught us how to understand his predictions of his return by his teaching the disciples how to understand the prediction of Malachi (iv., 5) of the return of Elijah. See Matthew xi., 14; xvii., 10–13. The Jews expected Elijah to return in *form*. Jesus says the prophecy is fulfilled by the coming of John the Baptist, a man of the same *spirit*, a second Elijah. This is sufficient warrant for putting a similar construction on what he said of his own return; especially as the Jews had, along with their belief in Elijah's return in person, a doctrine of the advent of the Messiah in person to raise the dead and judge the nations. This was shared by the Apostles, and through them has survived in the Church till now. But it is absolutely certain that the Jewish way of conceiving it, as externalized in form and show to the senses, was not sanctioned by the Master, and is wholly foreign to his way of thinking, as evidenced (in one of many cases) by his comments on the return of Elijah. His return in the spirit began at least no later than the day of Pentecost. He is ever coming in increasing manifestations of spiritual power. His spiritual kingdom is a present reality, and he is no absentee king. The fancy that he will by and by appear in form to men's senses ignores this fact, and expects the spiritual movement of his kingdom to return into the old Judaistic lines of an external display.

1. Many of our good friends, not professing Christians, maintain that the Church does not, and never did, take the lead in great reform movements tending to uplift and benefit mankind. Is this true? 2. If the Christian Church in these days of grand opportunity fails to fulfill the demands made upon her by the practical teachings of Jesus Christ, will not the millennium be brought about through other agencies—not essentially Christian—to the disgrace and everlasting remorse of the Church? 3. Is it not the supreme duty of our ministers and of the religious press to awaken to a more consecrated effort towards the *education* of Christian people, to boldly show them their shortcomings, and to plainly point out new and better methods along all lines of work necessary for the speedy redemption of the world? F.

That the Church as a body has been slow in responding to the call of the prophets of

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reform who have risen within the Church is all the truth there is in this allegation. That the leaders in the great reform movements have, as a rule, risen within rather than without the Church is the fact which no person acquainted with the historical record will gainsay. Read C. L. Brace's "Gesta Christi." Undoubtedly both ministry and laity still need greatly enlarged conceptions of the truth that the kingdom of God includes every human activity and social interest, and is to be realized in the present world through consecrated human effort rather than by a miraculous advent of the King.

I gather from Dr. Abbott's address on The Supernatural in The Outlook of July 2 that he does not think Christ is God. Would he help us to understand what Christ meant when he said, "I and the Father are one," and "He that hath seen me hath seen the Father," in answer to the request of Philip, "Show us the Father, and it sufficeth us"? or how can Dr. Abbott harmonize his belief that Christ is not God—only a manifestation of him—with his own words which I quote from the above-mentioned address, page 582–3, "The sacrifice [Christ's sacrifice] is offered, not by nor on behalf of man to God, but *by God* for the life of man"?

J. F. K.

He who has seen God in any manifestation of him has seen God as alone he can be seen. Christ is one with the Father because there is in him nothing which separates him from the Father as we are by our imperfection separated from him. The suffering of Christ is the revelation of a suffering God, a God who suffers in and for the sins of his children.

I notice that a correspondent in Notes and Queries asks if Matthew xxv., 46, does not institute a comparison "between the different states of the righteous and wicked after death." Your answer, September 24, as to the strict endlessness of punishment, it seems to me, is quite right. But is it not worth while to direct the attention of "Constant Reader" to the fact that the Master says nothing whatever in this discourse about the punishment spoken of being "after death"? Such an inference as is contained in the words of "Constant Reader" is a pure assumption, and quite contrary to the express statement of Jesus in the earlier part of this discourse. See Matthew xxiv., 34. A. B. H.

The point made here, with the reasons for it, is presented at length in a chapter on the "Last Judgment" in a book we have occasionally referred to, "Beyond the Shadow" (Whittaker, New York).

Is Divine Providence something additional to the order of nature? As the term is commonly used, it appears to mean constant divine interventions, or petty miracles. Please give your understanding of the doctrine. A. L. P.

The doctrine, well stated by the Westminster divines as "God's most holy, wise, and powerful preserving and governing all his creatures and all their actions," is philosophically stated as God's *immanent control* of the natural order of things, by which control the natural order is made, without any external intervention of divine power, to work out the divine purpose. What people call "special providences" are, as Dr. Abbott has said, simply this universal Providence specially noticed.

Will you kindly answer the following questions: 1. In Lecky's "History of Rationalism in Europe" he makes the following statement: "Persecution extirpated Christianity in Japan." To what does he refer? 2. Who crowns the German Emperor? Who crowns the Kings of Sweden and Norway? L.

1. To the violent persecution in the seventeenth century, by which the open profession of Christianity was suppressed. 2. Referred to any reader who knows.

Please give in The Outlook the names of two or three of the best books on the life of Christ.

J. G. M.

Andrews's "Life of Our Lord upon the Earth" (Scribners, New York, $2.50); Edersheim's "Life and Times of Jesus the Messiah" (Randolph, New York, 2 volumes, $6; abridged, $1.75); Weiss's "Life of Christ" (Scribners, 3 volumes, $9.)

In your issue of July 23 I read of "the magnificent fifth verse added by Holmes to 'The Star-Spangled Banner.'" Will you kindly publish where it may be found?

K. V. C.

The stanza was written in 1861, and is as follows:

When our land is illumined with Liberty's smile,
If a foe from within strike a blow at her glory,
Down, down with the traitor that dares to defile
The flag of her stars and the page of her story!
By the millions unchained when our birthright was gained
We will keep her bright blazon forever unstained!
And the Star-Spangled Banner in triumph shall wave
While the land of the free is the home of the brave.

1. Can any one help me to obtain the words of an old song, "Uncle Sam's Farm"? 2. Also tell me where to find "Calendar Lessons of Holy Scripture for the Christian Year." This last is mentioned on page 34 of Rose Porter's little book, "Life's Everydayness."

H. W. M.

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For the Little People

A Bedtime Rhyme

By G. A. Burdell

Noddery, noddery, nee!
You never can guess what I see!
Three little chicks,
On very red bricks,
A-hunting for little worms three.

Noddery, noddery, nee!
You think you can guess what I see?
A frog that will wink,
And a goose that can think,
And a gobbler that gobbles for me!

Noddery, noddery, nee!
And now do you know what I see?
Three little kittens,
With white little mittens,
All climbing the trunk of a tree!

But, noddery, noddery, nee,
How many things sweeter I see—
The swallows are nesting,
The robins are resting
And singing at twilight to me.

And, noddery, noddery, nee!
Yet dearest of all that I see—
At the top of the stair,
Awaiting me there,
In nighties, my little girls three!

And still it is noddery, nee,
For very soon now we shall see
Three little heads
In three little beds,
As sleepy as sleepy can be.

And here is the last nodderee—
The last that you and I see!
For sleep brings a dream
From the full moon's beam
And hushes my little girls three.

Autumn Leaves

By M. H. F.

The wind started it. "Oh, no," whistled the wind, "I did not start it; a large yellow maple leaf started it." Of course she did, for she knew it was time for the leaves to drop from the trees, so she beckoned to the wind, and then the fun began.

The wind wafted her down the street, letting her play she was a beautiful yellow bird flying through the air.

"Come, sister leaves," she cried as she flew by them, "come play with the wind; it is glorious fun." That put them into such a state of excitement that immediately the air was full of fluttering leaves. "We are not going to play we are birds," they said, "but drop straight down to the ground."

"Not a bit of it, my dears," came from the saucy breezes that suddenly sprang up from nobody knows where. I think they had been hiding until the leaves, in their gay dresses, would be ready to play with them. And then the fun for them began, for the saucy breezes blew them up the street, and down the street, and around the houses, and even over the houses—anywhere and everywhere to keep them off the ground.

The leaves liked it, but never for the world would they have let the breezes know that, but kept calling to each other, "We'll soon be on the ground! we'll soon be on the ground!"

That made the breezes wilder than ever, so that one little breeze, if it ever had any head, lost it entirely, and flew right into a little girl's room, carrying a lot of leaves with it, and, before you could think, had blown her paper dolls all over the room and would have blown her curls away too if they had not been fastened to her head, and almost the same instant blew itself out a window.

"Oh dear!" exclaimed the little girl, almost crying, "see what the naughty wind has done!"

"I am sure it did not mean to be naughty," replied her mother. "It is just a jolly little autumn breeze playing with the falling leaves; but we will shut the windows so it cannot get in again."

Did the leaves ever reach the ground? Yes, indeed, they did, but even there the breezes played with them, and sent them down the street rolling over and over on their edges, like so many bicycle wheels. It was a wild race. No one ever knew which leaves beat, they went so fast, and all seemed to land in the corner of a house at the same time.

"Good-by, dear breezes," they rustled, as the sun went down and the breezes blew

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themselves away. "You have given us a fine day's sport. We will not soon forget you." Then they nestled in their corner, with the moon shining down upon them, perfectly happy and contented, for they were at home anywhere in God's beautiful world.

All summer they had helped the trees live, and had made a roof for the bird's nests, and a shade for the children to play under. They loved the summer sunbeams and the summer breezes, and their green dresses; but when the autumn came and it was time for them to put on their bright red or yellow dresses, they found they loved them too, and were ready for all the exciting changes that the birds had sung to them about during the summer.

In the stillness of the night they whispered to each other what they would like to have happen to them the next day. Some wished to be spread over the ground to help the snow keep the seeds warm until spring should come again. The squirrels would use some in fixing their nests in the hollow trees, and the bears, too, like to use leaves with moss and pine branches in getting their dens ready to take their long winter naps in.

Lucy wanted some of the brightest to wax and make into a pretty border for her room. Lucy's brothers would bank a great many up against the house to keep out Jack Frost and the cold wintry winds.

But some of the leaves did not wish to do any of these things. They whispered to each other what a fine thing it would be to be raked up into great piles for bonfires, and when the happy children danced around them to fly up towards the skies in brilliant flames.

Shall I tell you something wonderful? When the next day came, every leaf had happen to it just what it had wished for.

The Emperor and the Children

The Austrian Emperor, whose wife, the Empress, was so cruelly murdered lately, about three months ago had a *fête* in honor of his long reign. One day, June 25, was called children's day. A writer to one of the English papers gives a description of the day in Vienna. He says that at five o'clock in the morning 70,000 children were ready to greet the Emperor. These children were to form a procession to be reviewed by the Emperor from the royal tent. From one district were battalions of boys wearing different scarfs, the colors of Austria, Bavaria, and Vienna. These were from the wealthier section of the city. The children from the poorer section were without hats, but the girls wore gay dresses of blue and yellow, pink, and other gay colors. The private schools adopted uniform dresses, and some were very beautiful.

Crowds were in the windows and along the streets, cheering the children as they marched. The children responded enthusiastically. The quiet obedience of the children, the beautiful marching, was very impressive. They had to stand for long periods at a time, but they were not restless nor impatient, nor did they show fatigue.

The tent of the Emperor was of crimson velvet, lined with blue. About were stands built for the guests of the Emperor, and one in which were one thousand children, who were to sing the national anthem. In his speech the Emperor said a beautiful thing of children; he called them the symbols of the people's hearts, the richest hope of the State.

After the speech of the Emperor the children began marching. At their head was the herald, dressed as in the olden days, with trumpeters blowing silver trumpets riding on either side, with four other trumpeters on foot. The children marched in districts, each having its own banner.

The Emperor stood at the top of the steps of the tent, surrounded by his family. He returned the salutes of the children, and said loudly as they marched, "Very good."

Each child in the procession received a bronze commemorative badge from the city authorities.

On Shipboard

Strange friendships were formed recently aboard a steamer coming from Java to New York. An ape, a dog, and a cat were taken on board. The ape is of the species that walk erect. The three play together, and, like most playmates, sometimes disagree. The sailors sometimes put a collar and chain on the dog, and give the chain to the ape, who will walk proudly about the deck. The dog will follow for a time, but when he gets tired he pulls the ape over on his back. Pussy is not strong enough to do this when she is led, and has to submit to much longer walks than she cares to take. In spite of disagreements, many of them due to the interference of human beings in the affairs of these friends, the three are happy together, and unhappy when separated.

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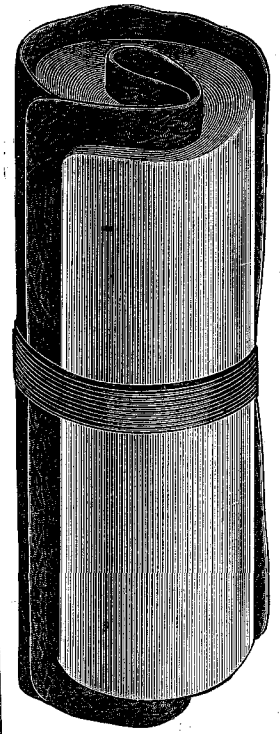

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